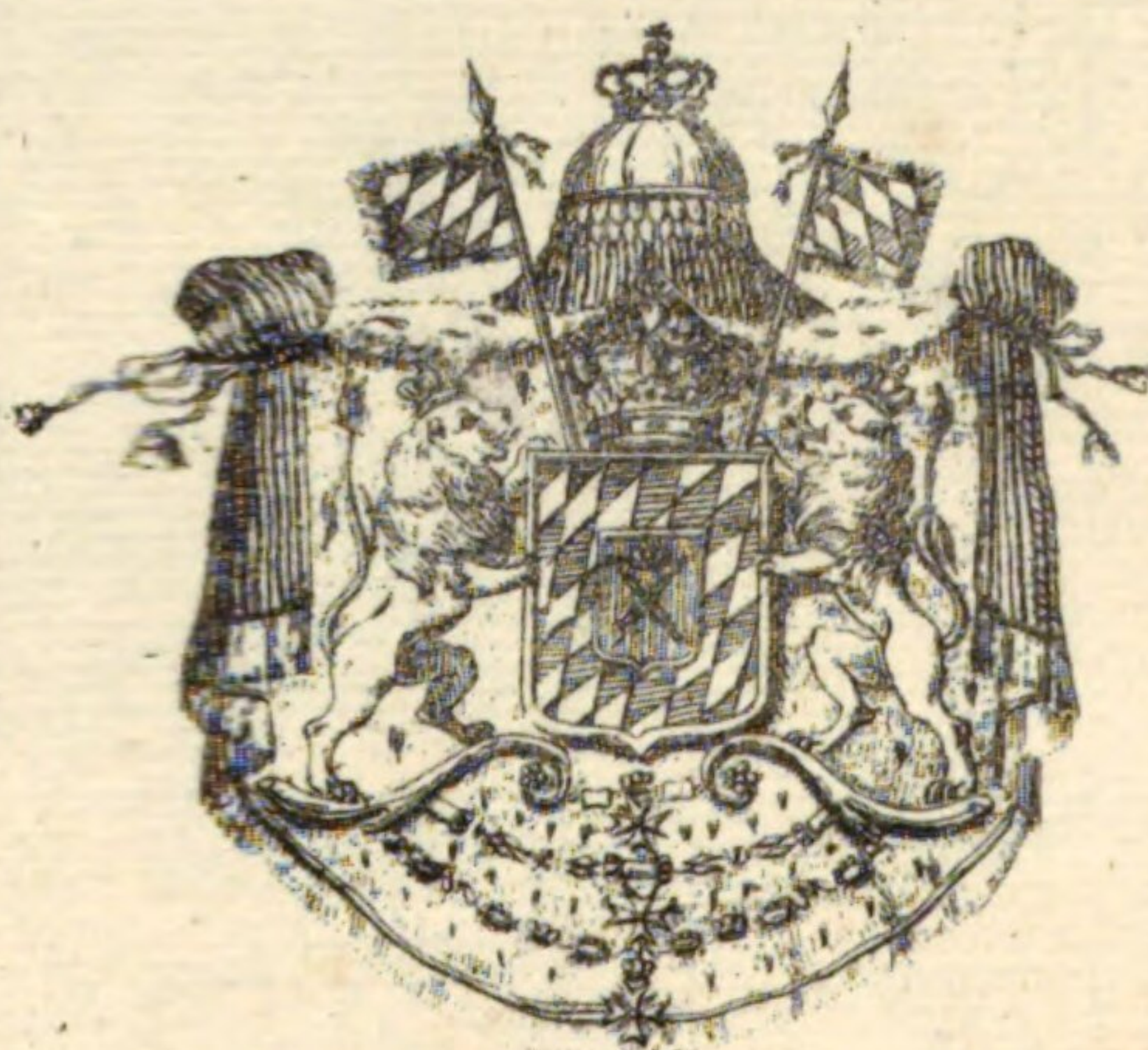




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Of Valmееki,

IN THE ORIGINAL SUNGSKRIT.

WITH A PROSE TRANSLATION,

And Explanatory Notes,

By WILLIAM CAREY and JOSHUA MARSHMAN.

VOL. I.

CONTAINING

THE FIRST BOOK.

SERAMPORE,

1806.

153. D.

R A M A N A

OF STAMPEL

IN THE ORIGINAL SUGGEST

WITH A PROSE TRANSLATION

Bayerische
Staatsbibliothek
München

BY WILLIAM CAREY and JOSIEA MARSHMAN

VOL. I

Part I

THE FIRST BOOK

SCHWABINGEN

1808

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THE HONORABLE

SIR GEORGE HILARO BARLOW, BART.

GOVERNOR GENERAL, &c. &c. &c.

WHOSE KNOWLEDGE OF THE LANGUAGES AND LITERATURE OF INDIA,

AND

LONG ACQUAINTANCE WITH THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE

OVER WHOM HE PRESIDES,

ENABLE HIM TO FORM THE TRUEST JUDGMENT

OF EVERY ATTEMPT

TO ILLUSTRATE THE CHARACTER AND LEARNING OF THE HINDOOS,

THIS FIRST VOLUME

OF THE

RAMAYUNA

IS RESPECTFULLY INSCRIBED,

BY HIS FAITHFUL

AND OBEDIENT SERVANTS,

THE TRANSLATORS.

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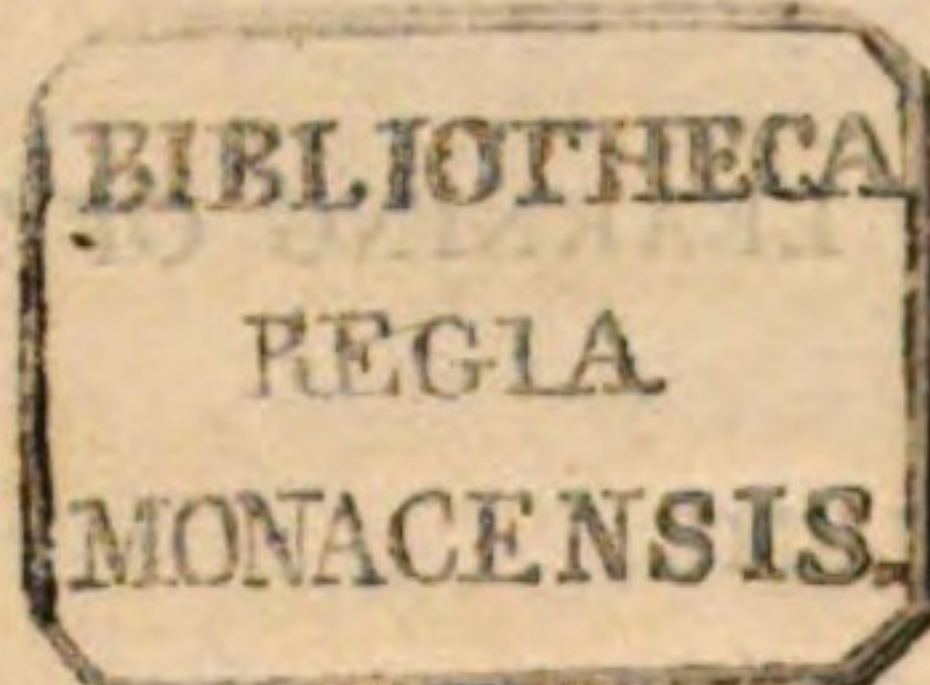
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ADVERTISEMENT.

A considerable degree of interest has for some time been excited in Europe relative to the antiquities and literature, the manners and customs, of the Hindoos. Accordingly every degree of intelligence respecting them has been received with avidity; some of their writings have been translated, dissertations written, and, where authentic intelligence has failed, conjecture has attempted to satisfy the public mind.

It is not, however, from conjecture, nor even from partial translations, that the public can derive satisfactory information on these subjects. A clear idea of the religion and literature, the manners and customs of the Hindoos, can be obtained only from a connected perusal of their writings. Under this impression, Sir JOHN ANSTRUTHER, the late enlightened President of the Asiatic Society, indicated a wish to the Society of Missionaries at Serampore, that they would undertake the work of translating such of the Sungskrit writings as a Committee, formed from the Asiatic Society and the Council of the College of Fort-William, should deem worthy of the public notice; and, in consideration of the great expense necessarily attending an undertaking of *this nature*, these learned bodies generously came forward with a monthly indemnification of three hundred rupees. In addition to this, the late President of the Asiatic Society, anxious for the advancement of Eastern literature, addressed a letter to the different learned institutions in Europe, soliciting their patronage to this undertaking, a copy of which letter we have the honour to subjoin :

“ THE ASIATIC SOCIETY, and the COLLEGE OF FORT WILLIAM, being desirous of promoting the knowledge of the Literature of India, and, at the same time, of disclosing to the Learned in Europe the stores which lie hid in the Ancient Languages of India, have accepted a proposal which has been made to them by the Brethren of the Mission at Serampore, of translating successively the principal works to be found in the Sungskrit Language, particularly those held sa-

“ cred by the Hindoos, or those which may be most illustrative of their Manners,
 “ their History, or their Religion, including also the principal works of Science.

“ It is proposed to print the works in the Original Sungskrit, accompanied by a
 “ Translation as nearly literal as the genius of the two languages will admit. The
 “ advantage of such a plan, both as it tends to preserve the works of the learned of
 “ ancient India from perishing, and as it tends to open Indian Science, Antiquity,
 “ and Religion to the Learned in Europe, in the mode the best calculated to enable
 “ them to appreciate their value, are sufficiently obvious. It is equally obvious,
 “ however, that such a work cannot be undertaken by an individual with any hope
 “ of completing it, and still less with any hope of emolument. The College of
 “ Fort William, and the Asiatic Society, have been fortunate in finding a body of
 “ men not only willing to undertake, but qualified to perform the work, with a de-
 “ gree of vigour and permanency not to be hoped for from individual exertion.

“ The expence, however, of this undertaking, advantageous as it is for the im-
 “ provement of Oriental Literature, must greatly exceed any probable chance of
 “ profit; without public aid it could not be carried on. The Asiatic Society, and
 “ the College of Fort-William, have therefore agreed to allow the Missionaries
 “ three hundred rupees per month, in aid of the subscription they may probably
 “ receive from public Bodies, and the Learned in Europe.

“ I am desired by the Asiatic Society, of which I have the honour to be Presi-
 “ dent, and by the College of Fort-William, to request your patronage to the un-
 “ dertaking. The works to be printed and translated are to be selected by a Joint-
 “ Committee chosen from the Asiatic Society and the College Council, and the
 “ subscription is only expected to continue till the publication of one work, to be
 “ renewed or not at the option of the subscriber. I have the honor to enclose a
 “ copy of the Proposals, and to request you to lay them before the Learned Body
 “ over which you preside, with the hope that it will be honoured with their patro-
 “ nage and subscription.”

The Gentlemen who compose the Committee appointed to decide on such
 works as may appear to deserve the public notice, and who, from their profound
 insight into Indian literature, are well qualified to make the decision, have made
 choice of the *Ramayana* of Valmeeki to be the first in the series of translations

from the Sungskrit. The reverence in which it is held, the extent of country through which it is circulated, and the interesting view which it exhibits of the religion, the doctrines, the mythology, the current ideas, and the manners and customs of the Hindoos, combine to justify their selection.

The Translators have only to observe, that a strict conformity to the original has been the object constantly kept in view. To this has been sacrificed, not only elegance of expression, but in some places perspicuity. A free Translation would have been an easier task; but esteeming it their duty to lay before the public, not merely the story and machinery, but the imagery, the sentiment, and the very idiom of the poem, they have attempted this as far as the difference between the two languages would permit. And they trust a candid Public will excuse every defect of phraseology, when it is understood that the object has been to present the original poem in its native simplicity.

- 41 3 for crashed, read crashing.
 49 4 for respected by honours, read respectfully honoured.
 55 for and, read he.
 55 for Valmiki, here, and wherever it occurs, read Valmiki.
 58 note, instead of in so open, read in a hall, &c.
 59 note 7, for Glorata, read Glorata.
 109 1 for they, read these courts.
 111 for countries, read courts.
 113 11 for they, read their determination.
 115 4 for they, read they, as given in the original.
 117 2 for himself attending her, read that he might attend her.
 118 15 for recommended, read began.
 123 9 for he, read he.
 124 5 for he, read he.
 127 7 for he, read he.
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The Translators have only to observe, that a strict conformity to the original has been the object constantly kept in view. To this has been sacrificed, not only elegance of expression, but in some places perspicuity. A free Translation would have been an easier task; but concerning it their duty to lay before the public, not merely the story and machinery, but the imagery, the sentiment, and the very idiom of the poem, they have attempted this as far as the difference between the two languages would permit. And they trust a candid Public will excuse every defect of perspicuity, when it is understood that the object has been to present the original poem in its native simplicity.

ERRATA.

- | Page. | Line. | |
|-------|-------|---|
| 7 | | <i>for suffering, read suffers.</i> |
| 11 | | <i>after Soomeroo, leave out the comma.</i> |
| 15 | 4 | <i>for your, read thy. This the reader is desired to correct as often as he find it, which will be several times in the first part of the volume.</i> |
| 16 | | <i>after anger, dele (against Ravuna.)</i> |
| 18 | | <i>note, for eight, read five.</i> |
| 21 | 3 | <i>for crushed, read crushing.</i> |
| 29 | 4 | <i>for respectful by honours, read respectfully honoured.</i> |
| 35 | | <i>for and, read he.</i> |
| 35 | | <i>for Valmike, here, and wherever it occurs, read Valmeeki.</i> |
| 88 | | <i>note, instead of for to sit upon, read for a seat, &c.</i> |
| 89 | | <i>note 7, for Gloerata, read Glomerata.</i> |
| 109 | 1 | <i>for they, read these courtiers.</i> |
| 111 | | <i>for countries, read courtiers.</i> |
| 116 | 6 | <i>for this, read this determination.</i> |
| 126 | 4 | <i>for To gain a sight of the wise son of the sage they remained, read they, to gain a sight of the sage's son, remained.</i> |
| 137 | 7 | <i>after himself attending him, read that he might feel no inconvenience.</i> |
| 162 | 2 | <i>for commenced, read began.</i> |
| 165 | 2 | <i>for songs, read numbers.</i> |
| 174 | 9 | <i>before Uptoryama, insert the.</i> |
| 177 | 7 | <i>for bowed, read did.</i> |
| 182 | 4 | <i>for born, read borne.</i> |
| 189 | 3 | <i>for ways read way.</i> |
| 191 | 8 | <i>for vessels, read vessel.</i> |
| 200 | 7 | <i>change the period for a comma, and erase the succeeding capital.</i> |

ERRATA.

- | Page. | Line. | |
|-------|-----------|---|
| 211 | 4 | <i>for</i> and, <i>read</i> who. |
| 228 | 2 | <i>for</i> from, <i>read</i> in. |
| 231 | 1 | <i>for</i> filled the earth with, <i>read</i> was the earth filled together with. |
| | 4 | <i>for</i> in, <i>read</i> by them. |
| 238 | 6 | <i>for</i> any, <i>read</i> my. |
| 253 | 8 | <i>for</i> gave, <i>read</i> were formerly given. |
| 296 | 9 | <i>after</i> weapons, <i>read</i> Receive, O Rama, the weapons. |
| 309 | 3 | <i>for</i> subduer, <i>read</i> subduers. |
| 328 | 5 | <i>after</i> our father, <i>read</i> is our lord. |
| 337 | 8 | <i>for</i> on, <i>read</i> and. |
| 346 | 4 | <i>for</i> I want, <i>read</i> we wish. |
| 369 | 3 | <i>for</i> dark, <i>read</i> deep. |
| 383 | 7 | <i>dele</i> for. |
| 417 | 11 | place a period after universe, and a comma after name, changing the succeeding capital. |
| 434 | note 1, | <i>for</i> in, <i>read</i> are. |
| 466 | 3, | <i>for</i> studs, <i>read</i> steeds. |
| 471 | note 3 | <i>for</i> notion, <i>read</i> nation. |
| 472 | 5 | <i>for</i> a gold, <i>read</i> golden. |
| 493 | 7 | <i>for</i> at, <i>read</i> of. |
| 506 | 5 | <i>for</i> Paka shazunas, <i>read</i> Paka-shasuna. |
| 546 | 1 | <i>after</i> upon which, <i>read</i> Vishala. |
| 563 | 4 | <i>for</i> attendance, <i>read</i> attendants. |
| 556 | 6 | <i>for</i> the people, <i>read</i> all. |
| 573 | 3 | <i>for</i> among, <i>read</i> chief. |
| 587 | 2 | <i>for</i> every one, <i>read</i> all. |
| 5 | 2 note 7, | <i>for</i> are, <i>read</i> is. |

नमस्तस्मै सुमनसि रामायणे ॥ रामायणे ॥ रामायणे ॥
 सर्वज्ञानाधिपति ॥ रामायणे ॥ रामायणे ॥ रामायणे ॥
 ॥ रामायणे ॥ रामायणे ॥ रामायणे ॥ रामायणे ॥
 रामायणे ॥ रामायणे ॥ रामायणे ॥ रामायणे ॥

THE RAMAYUNA.

BOOK I.

SECT. 1.

रामं लक्ष्मणपूर्वजं रघुवरं सीतापतिं सुन्दरं ।
 काकुत्स्थं कर्णामयं गुणनिधिं विप्रप्रियं धार्मिकं ॥

TRANSLATION.

I salute Rama, the beautiful, the elder brother of Lukshmana, the illustrious Rughoo,¹ the husband of Seeta, the descendant of Kukootstha, full of clemency, a sea of excellencies, the friend of Brahmans, the virtuous one, the sovereign, devoted to truth, the son of Dusharutha, him whose body

¹ 'The illustrious Rughoo.' Rughoo was one of the progenitors of Rama. Rama is here termed Rughoo, as being the most illustrious of the family.

राजेन्द्रं सत्यसत्तं दशरथतनयं श्यामलं शान्तमूर्तिं ।
 वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिं ॥
 जयति रघवंशतिलकः कौशल्यानन्दिवर्द्धने रामः ।
 दशवदननिधनकारी दाशरथिः पुण्डरीकाक्षः ॥
 राम रामेति रामेति कूजन्तं मधुराक्षरं ।
 आच्छादकविताशाखं वन्दे वाल्मीकिकेकिलं ॥

is blue,¹ the benign, the delight of the universe, the glory of *Rughoo's* race,² *Raghuva*,³ the enemy of *Ravana*.

Victory to *Rama*, the glory of *Rughoo's* race, the increaser of *Kousulya's*⁴ happiness, the destroyer of the ten-headed;⁵ to *Dasharutha*,⁶ whose eye is like the water lily.

I salute *Valmeeki*,⁷ the *kokila*,⁸ who, mounted on the branch of poesy, sounds the delightful note *Rama, Rama, Rama*. Salutation to the lord of

¹ 'Him whose body is blue'. The original word is 'shyamala,' which signifies a deep blue. The images of *Rama* are generally painted blue.

² 'The glory of *Rughoo's* race.' The original word 'tiluka' denotes the mark which the Hindoos make on their foreheads in honour of their deity. The tiluka is varied according to the deity worshipped.

³ '*Raghuva*' is a patronymic formed from *Rughoo*, and one of *Rama's* proper names.

⁴ '*Kousulya*,' the mother of *Rama*.

⁵ 'Ten-headed,' one of *Ravana's* names.

⁶ '*Dashurutha*,' another patronymic, formed from *Dusha-rutha*.

⁷ '*Valmeeki*' is the author of the poem.

⁸ The Indian cuckow.

नमस्तस्मै मुनीशाय श्रीयुताय तपस्विने ।
सर्वज्ञानाधिवासाय तस्मै वाल्मीकये नमः ॥

तपःस्वाध्यायनिरतस्तपस्वी वाग्विदाम्बरः ।
नारदं परिपश्य च वाल्मीकिमुनिसत्तमः ॥ १ ॥
को न्वस्मिन् प्रथितो लोके सद्गुणैर्गुणवत्तरः ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ २ ॥
उदाराचारसम्पन्नः सर्वभूतहिते रतः ।
वीर्यवांश्च वदान्यश्च कश्चापि प्रियदर्शनः ॥ ३ ॥

the Moonis, the blessed, the *Tupushee*,¹ the abode of all knowledge. To this Valmeeki salutation.

Valmeeki, the chief of the Moonis, devoted to sacred austerities and the perusal of the Veda, the incessant *Tupushee*, pre-eminent among the learned, earnestly inquired of Narada, Who in the universe is transcendent in excellence, versed in all the duties of life, grateful, attached to truth, steady in his course, exuberant in virtues, delighting in the good of all beings? Who is heroic, eloquent, lovely, of subdued anger, truly great? Who is

¹ 'The *Tupushee*,' one who practices religious austerities.

जितक्रोधो महान् कश्च द्युतिमान् कोऽनसूयकः ।
 संजातरोघात् कस्माच्च देवता अपि बिभ्यति । ४ ॥
 कः उदारः समर्थश्च त्रैलोक्यस्यापि रक्षणे ।
 कः प्रजानुग्रहरतः को निधिर्गुणसम्पदां । ५ ॥
 समग्रा हृषिणी लक्ष्मीः कमेकं संश्रिता नरं ।
 अनिलानलसूर्येन्दुशक्रोपेन्द्रसमञ्च कः । ६ ॥

patient, free from malice, at whose excited wrath the gods tremble? Who is great, mighty in preserving the three worlds?¹ Who devoted to the welfare of men? The ocean of virtue and wealth? In whom has Lukshmee, the complete, the beautiful, chosen her abode? Who is the equal of Unila,² Unula,³ Soorya,⁴ Indoo,⁵ Shukra,⁶ and Oopendra?⁷ From you, O Narada, I would hear this. You are able, O divine Sage, to describe

¹ 'The three worlds:' Swarga, heaven; Martya, the earth, and Patala, the world of serpents or hydras. These three terms include the universe according to the Hindoos.

² Puvuna, the god of the winds.

³ Ugni, the god of fire.

⁴ The sun, or rather the deva who presides over it.

⁵ Chundra, the moon.

⁶ Indra the god who presides over the heavens and the seasons.

⁷ Vishnoo.

एतदिच्छाम्यहं श्रोतुं तत्त्वो नारद तत्त्वतः ।
 देवर्षे त्वं समर्थो ऽसि ज्ञातुमेवंविधं नरं । 7 ॥
 कालत्रयज्ञरुक्नुवा वाल्मीकेनारदो वचः ।
 श्रूयतामिद्युपामन्य तमृषिं प्रत्यभाषत । 8 ॥
 बहवो दुर्लभाश्चैव त्वयेते कीर्त्तितः गुणाः ।
 एकस्मिन् हि त्रिलोकेस्मिन् गुणा एते सुदुर्लभाः । 9 ॥
 देवेष्वपि न पश्यामि कञ्चिदेभिर्गुणैर्युतं ।
 श्रूयताञ्च गुणैरेभिर्धैः युक्तो नरचन्द्रमाः । 10 ॥
 इक्ष्वाकुवंशप्रभवो रामो नाम गुणाकरः ।
 एतैरप्यधिकैश्चैव गुणैर्युक्तो महाद्युतिः । 11 ॥

the man. Narada, acquainted with the present, the past, and the future,
 hearing the words of Valmiki, replied to the sage: Attend: the numerous
 and rare qualities enumerated by you, can with difficulty be found through-
 out the three worlds; not even among the Devtas have I seen any one
 possessed of all these. Hear: he who possesses these, and virtues far be-
 yond, a full-orbed moon, a mine of excellence, is of Ishwakoo's race, and
 named Rama; of regulated mind, temperate, magnanimous, patient, illus-

नियतात्मा महात्मा च द्युतिमान् द्युतिमान् वशी ।
 बुद्धिमान् नीतिमान् वाग्मी श्रीमान् शत्रुनिवर्हणः । 12 ॥
 विपुलांसो महावाक्कः कम्बुग्रीवो महाहनुः ।
 महेश्वांसो महातेजा गूढजत्रुरिन्दमः । 13 ॥
 आजानुवाक्कः सुशिराः सुललाटः सुविक्रमः ।
 समः समविभक्ताक्कः स्निग्धवर्णः प्रतापवान् । 14 ॥
 विशालाक्षः पीनवक्त्रा लक्ष्मीवान् शुभलक्षणाः ।
 धर्मज्ञः सत्यसन्धश्च प्रजानाञ्च हिते रतः । 15 ॥
 यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ।
 प्रजापतिसमः श्रीमान् धाता रिपुनिघ्नः । 16 ॥

trious, self-subdued, wise, eminent in royal duties, eloquent, fortunate,
 fatal to his foes, of ample shoulders, brawny arms, with neck shell-formed,
 and rising cheeks, eminent in archery, of mighty energy, subduing his ene-
 mies, with arms extending to the knee, manly, of fine-formed head and open
 front, of mighty prowess, whose body is exact in symmetry, of hyacinthine
 hue, who is full of courage, with eyes elongated, his chest circular and full,
 who is fortunate, imprinted with auspicious marks, versed in the duties of
 life, philanthropic, steadily pursuing rectitude, sapient, pure and humble,
 contemplative, equal to Prujaputi,¹ illustrious, supporting the world, sub-
 duing his passions, the helper of all, the protector of virtue, skilled in the

¹ Bruhma.

रक्षिता सर्वलोकस्य धर्मस्य परिरक्षिता ।
 वेदवेदाङ्गविज्ञैव सर्वशास्त्रविशारदः । 17 ॥
 सत्त्ववान् सर्वसत्त्वज्ञो नीतिमान् प्रतिभाववान् ।
 सर्वलोकप्रियः साधुरदीनात्मा वज्रश्रुतः । 18 ॥
 सर्वदानुगतः सद्भिः समुद्र इव सित्युभिः ।
 स सत्यः ससमः सौम्यः स चैकः प्रियदर्शनः । 19 ॥
 रामः सर्वगुणेपेतः कौशल्यानन्दिवर्द्धनः ।
 समुद्र इव गाम्भीर्ये स्थैर्ये च हिमवानिव । 20 ॥
 विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः ।
 कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः । 21 ॥

Vedas and Vedangas, deep in all the Shastras, strong, acquainted with the secrets of nature, practising every duty, penetrating, amiable to all, upright, ample in knowledge, of noble mind, ever attended by the good as the ocean by the rivers, the companion of truth, social, the only lovely one, Rama, the seat of every virtue, the increaser of Koushalya's joy, profound like the deep, immoveable as Heemaluya, heroic as Vishnoo, grateful to the sight as the full-orbed moon, in anger dreadful as the conflagration, in patience 1

1 'In patience,' &c. The earth which permits itself to be ploughed up, harrowed, its bowels to be torn open, and suffering every kind of indignity, is often alluded to by the Hindoo writers as an example of patience.

धनदस्य समस्योगे सत्ये ऽप्यनुपमः सदा ।
 रञ्जयामास स गुणैर्दरैस्तेरिमाः प्रजाः । 22 ॥
 यस्मादतो राम इति नामैतत्तस्य विश्रुतं ।
 तमेवंगुणसम्पन्नं रामं सत्यपराक्रमं । 23 ॥
 ज्येष्ठं श्रेष्ठगुणैर्दत्तं पिता दशरथः सुतं ।
 प्रकृतीनां हितैर्षुक्तं प्रकृतिप्रियकाम्यया । 24 ॥
 यौवराज्येन संयोज्जमिषेव स महामतिः ।
 तस्याभिषेकसंभारं दृष्ट्वा केकयवंशजा । 25 ॥
 पूर्वदत्तवरा राज्ञा वरादेतावयाचत ।
 विवासनञ्च रामस्य भरतस्याभिषेचनं । 26 ॥

like the gentle earth, generous as Dhanuda,¹ in verity ever unequalled. By these his matchless virtues he conferred felicity on his subjects, and therefore is he known by the name Rama.

This Rama, all accomplished, puissant, the first born, possessed of peerless excellence, devoted to the welfare of the people, did the magnanimous Dusharutha, granting the desires of his subjects, wish to unite with himself in the regal state. The daughter of Kekuya beheld the preparations for his instalment, and, claiming the double promise formerly made, required the exile of Rama, and the instalment of Bharata. Dusharutha, held, through his promise, by the ties of honour, sent his beloved son Rama

¹ Dhanuda, one of the names of Koovera, the god of riches.

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।
 विवासयामास सुतं रामं दशरथः प्रियं । 27 ॥
 स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।
 पितुर्वचननिर्देशात् कैकयाः प्रियकारणात् । 28 ॥
 तं यान्तमनुजो धीमान् भ्रातरं राममग्रजं ।
 लक्ष्मणो नाम विनयादनुवव्राज वीर्यवान् । 29 ॥
 रामस्य दयिता भार्या नित्यं प्राणसमाहिता ।
 जनकस्य कुले जाता देवमायेव निर्मिता । 30 ॥
 सर्वलक्षणसम्पन्ना भार्या चैनमनुव्रता ।
 अनुवव्राज वैदेही सीता नाम शुभव्रता । 31 ॥

into exile. To preserve inviolate the promise made through affection to
 Kekuya, the hero, at his father's command, departed into the forest.

He departing into exile, the wise, heroic *Luksmuna*, his younger brother,
 through affection accompanied him. His beloved spouse, always dear as his
 own soul, the Videhan Seeta, of *Junuka's* race, formed by the illusion of the
 deva, amiable, adorned with every charm, obedient to her lord, followed
 him into exile. Endued with beauty, youth, sweetness, goodness, and pru-

दूषयौवनमाधुर्यशीलाचारसमन्विता ।
 बभौ सानुगता रामं निशाकरमिव प्रभा ॥ ३२ ॥
 पौरैरनुगतो दूरं पित्रा दशरथेन च ।
 शृङ्गवेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ॥ ३३ ॥
 गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियं ।
 गुहेन सहितो रामो लक्ष्मणेन च सीतया ॥ ३४ ॥
 सोऽतीत्य वनदुर्गाणि सरितश्च सरांसि च ।
 चित्रकूटं ययौ शैलं भरद्वाजस्य शासनात् ॥ ३५ ॥
 रम्यमावसथन्तत्र कृत्वा रामः सलक्ष्मणः ।
 उवास सीतया सार्द्धं चल्कलाजिनसंवृतः ॥ ३६ ॥

dence, she was inseparably attendant on her lord, as the light on the moon.
 Accompanied far by the people, and his sire Dusharutha, he dismissed the
 charioteer at Shringuvera on the banks of the Ganges. Here he met with the
 beloved Gooha, the virtuous king of the Chundalas; accompanied by whom,
 Rama, with Lukshmana, and Seeta, passing dreadful forests, lakes, and
 rivers, went to the mountain Chitrakoota at the command of Bhurudwaja.
 Rama, with Lukshmana, erecting a pleasant bower, resided there with Seeta,
 clothed with skins. Chitrakoota was irradiated by these three personages,

श्रीमद्विस्तेस्त्रिभिः सार्द्धं चित्रकूटो रराज सः ।

अधिष्ठिता यथा मेरुः श्रीवैश्रवणाशङ्करैः । 37 ॥

चित्रकूटं गते रामे पुत्रशोकाद्वितस्तथा ।

राजा दशरथः स्वर्गमगमत् विलपन् सुतं । 38 ॥

रामप्रवासनं श्रुत्वा पितुश्च निधनन्तथा ।

भरतो विललापार्त्ता मातृकादागतो वज्र । 39 ॥

गते तु तस्मिन् भरतो वशिष्ठप्रमुखैर्द्विजैः ।

प्रचेदितोऽपि राज्याय नैच्छद्वाज्यं महायशाः । 40 ॥

मृते पितरि धर्मात्मा राजत्वे सः पुरस्कृतः ।

राज्यलोभं परित्यज्य रामं द्रष्टुमुपागतः । 41 ॥

as Soomeroo, is irradiated by Shree, Vishruvuna, and Shunkura. After Rama was gone to Chitrakoota, Dusharutha, the king, overwhelmed with grief, departed to heaven, lamenting his son.

Bhuruta, hearing of the exile of Rama, and his father's death, returned from his maternal uncle's, greatly lamenting. Although Rama was gone to Chitrakoota, the famous Bhuruta, when intreated by Vushishtha, the twice-born, desired not the kingdom. This virtuous one, invited to fill the throne of his deceased parent, rejected every ambitious thought and went to seek Rama.

अथाचङ्गातरं राममार्घ्यभावपुरस्कृतः ।

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् । 42 ॥

रामोऽपि परमोदारः सुमुखः सुमहायशाः ।

न चैच्छत् पितुरादेशात् राज्यं रामो महाबलः । 43 ॥

पादुके चास्य राज्याय न्यासं दत्त्वा पुनःपुनः ।

निवर्त्तयामास तदा भरतं भरताग्रजः । 44 ॥

स काममनवाप्येव गृहीत्वा रामपादुके ।

नन्दिग्रामेऽकरोद्राज्यं रामागमनकारुण्या । 45 ॥

आशङ्कमानश्च पुनः पौरजानपदागमं ।

रामोऽपि हित्वा तं शैलं शय्यौ दण्डकं वनं । 46 ॥

The excellent Bhuruta, beseeching, thus addressed Rama, "Thou who art profound in the rules of justice, thou art king." The generous, beautiful, renowned, and mighty Rama, on account of his father's command, would not accept the kingdom; but presenting his own sandals⁷ to Bhuruta, he, the eldest brother, repeatedly commanded him to return. Bhuruta, unable to obtain his wish, received the sandals, and governed the kingdom at the town of Nundi, earnestly longing for the return of Rama. Rama, greatly fearing that the people, both of the city and of the whole country, would return again, left that mountain, and went into the forest Dunduka.

⁷ This was in answer to Bhuruta's request; as if he had said, "Go and rule the kingdom, receiving my sandals in my stead."

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ।
 सुतीक्ष्णञ्च तथागस्त्यमगस्त्यभ्रातरं तथा । 47 ॥
 अगस्त्यवचनाच्चैव जग्राहैन्द्रं धनुस्तदा ।
 खड्गञ्च परमप्रीतस्तूष्णीं चाक्षयशायको । 48 ॥
 अतीत्य शरभङ्गञ्च अगस्त्यञ्च महामुनिं ।
 सोऽभिवाद्य यथो श्रीमान्नसूयाञ्च सुव्रतां । 49 ॥
 देशः पञ्चवटी नाम तत्र वासमकल्पयत् ।
 वसतस्तत्र रामस्य वने वनचरैः सह । 50 ॥
 रक्षोभ्यः कामरूपिभ्य ऋवरेऽभ्यागमन् भयात् ।
 रामं कमलपत्राक्षं शरणं शरणार्थिनां । 51 ॥

There he killed the *Ruksusa Viradha*, and met with the sages *Shurubhunga*, and *Sootheekshna*, and *Ugustya*, with his brother; and at the command of *Ugustya*, received the *Indra-given-bow*, the scimitar, and the two quivers filled with imperishable arrows.¹ This greatly beloved one, then taking leave of the great sages *Shurubhunga* and *Ugustya*, and bowing even to the feet of the virtuous *Unusooya*,² departed, and at length fixed his residence in the country *Punchuvutee*.

To him dwelling with the sylvan inhabitants, did the holy sages resort, through fear of the *Rukshuses*, able to vary their form at their wish; even to

¹ 'Imperishable.' Literally, arrows which having done their office would of themselves return to his quiver again.

² *Unusooya*, the wife of *Ugustya*.

महेन्द्रमिव दुर्द्धर्षं वाणखड्गधनुर्धरं ।
 स तेषां प्रतिशुश्राव राक्षसानां तदा वने । 52 ॥
 प्रतिज्ञातश्च रामेण वधः संयति रक्षसां ।
 ऋषीणामग्निकल्पानां दण्डकारण्यवासिनां । 53 ॥
 तेन तत्र सह भ्रात्रा जनस्थाननिवासिनी ।
 विद्वपिता सूर्यणखा राक्षसी कामद्विषिणी । 54 ॥
 ततः सूर्यणखावाक्यादागतान् सर्वराक्षसान् ।
 खरञ्च दूषणञ्चैव रक्षस्त्रिंशिर एव च । 55 ॥
 निजघ्नान रणे राम एकस्तान् सर्वराक्षसान् ।
 तेषामनुबलञ्चैव सहस्राणि चतुर्दश । 56 ॥

Rama, whose eye resembles the petal of the water-lily, who is the asylum of the destitute, who, active as Indra, wields the dart, the scimiter, and the unerring bow. From these sages, residing in the forest Dunduka, whose bodies in lustre equalled the fire, did Rama hear respecting the deeds of the Rukshuses, and by him was their destruction then decreed. By Rama and his brother, was Soorpanukha, the various-form-assuming Rukshusee, dwelling in Junasthana, completely disfigured. After this, all the Rukshuses, who, at the word of Soorpanukha, came with Khuru and Dooshuna and Trishira at their head, an army of fourteen thousand, were destroyed by Rama alone. Hearing of this

ततो ज्ञातिवधं श्रुत्वा रक्षसैर्लोक्यविश्रुतं ।
 नामतो रावणो नाम कामदूषी महाबलः । 57 ॥
 राक्षसाधिपतिः शूरो रावणः क्रोधमूर्च्छितः ।
 सहायं वरयामास मारीचं नाम राक्षसं । 58 ॥
 वार्यमाणोऽपि वज्रशो मारीचेन स रावणः ।
 न विरोधो बलवता क्षमे रावण तेन ते । 59 ॥
 अनादृत्य तु तद्वाक्यं रावणः कालचेदितः ।
 जगाम सहमारीचो रामाश्चमघदं ततः । 60 ॥
 तेन मायाविना दूरमुपवाह्य नृपात्मजौ ।
 रावणोऽन्तरमासाद्य सीतां सुरसुतोपमां । 61 ॥

slaughter of his kinsmen, the mighty hero Ravuna, the king of the Rukshuses, famed throughout the three worlds, various-form-assuming, transported with anger, took with him the Rukshus Mareecha, by whom he had been often admonished, "The quarrel with this mighty one is beyond your strength." Ravuna however, disregarding his advice, and hurried on by his fate, went with Mareecha to the abode of Rama. Rama being drawn to a great distance by the illusive-form-assuming Mareecha, Ravuna, entering within the inclosure, carried off Seeta, the wife of Rama, in beauty equalling a daughter of the

जहार भार्यां रामस्य हत्वा गृध्रं जटायुषं ।
 रामोऽपि हतमारीचे निवृत्तो वज्रं चिन्तयन् । 62 ॥
 शून्यं दृष्ट्वा श्रमपटं विललाप सलक्ष्मणः ।
 विचिन्वन् वज्रशोऽरण्यं दृष्ट्वा चैव जटायुषं । 63 ॥
 तस्यैव वचनाद्रामो दक्षिणाभिमुखो ययौ ।
 कबन्धं ददृशे भूयो दनोः पुत्रं महाबलं । 64 ॥
 तं स तेनैव कोपेन कबन्धं वारदर्शनं ।
 निहत्य काष्ठैर्दहत् स च दिव्यवपुस्तदा । 65 ॥
 कथयामास रामस्य श्रमणीं शर्वरीं ततः ।
 श्रवणीं धर्मनिपुणां स निर्गम्य रघूत्तमः । 66 ॥

gods; and on his journey wounded Jutayoosha. Rama, having killed Mareecha, returned, full of anxiety; and, seeing his habitation empty, he with Lukshmuna made great lamentation. Wandering to and fro in the wilderness, he met with Jutayoosha, by whose advice he turned towards the south. Here he again saw Kubundha, the mighty son of Dunoo, and having with great anger (against Ravuna) slain the terrific Kubundha outright, he burnt him with wood; who upon this assumed a divine form, and told him of the female devotee Shuvuree. At the word of Jutayoosha the illustrious descendant of Rughoo departing,

तस्यैव वचनाद्रामो लक्ष्मणेन सहान्वितः ।

अभ्यगच्छन्महातेजाः श्वरीं शत्रुसूदनः । 67 ॥

शवर्षा पूजितः सम्यक् रामो दशरथात्मजः ।

पम्पातीरे हनुमता सकृतो वानरेण ह । 68 ॥

हनूमद्वचनाच्चैव सुग्रीवेण समागतः ।

सुग्रीवस्य च तत् सर्वं रामो ऽशंसन्महाबलः । 69 ॥

सुग्रीवस्तस्य रामस्य श्रुत्वा वाक्यं महात्मनः ।

चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकं । 70 ॥

चक्रे वानरराजेन वैरानुकथनं महत् ।

रामे निवेदितं सर्वं प्रणयादुष्वितेन ह । 71 ॥

Rama the sinless, the renowned, the conqueror of his foes, went with Luksh-muna to this devotee, eminent in holiness. The son of Dusha-rutha having been received with peculiar respect by the devotee, on the banks of the Pampa met with the monkey Hunooman, and through his advice had an interview with Soogreeva. The mighty Rama told him the whole of his story. The friendly Soogreeva, having heard the words of the magnanimous Rama, engaged with him in a solemn friendship, witnessed by the fire. He then, with much distress, related to Rama his mighty quarrel with the king of the monkeys; and

वालिनश्च बलं तत्र कथयामास वानरः ।
 प्रतिज्ञातन्तु रामेण तस्य वालिवधं प्रति । 72 ॥
 राक्षसे वालिवीर्येण सुग्रीवः शक्तितोऽभवत् ।
 राक्षसे प्रत्ययार्थन्तु दुन्दुभेः कायमुत्तमं । 73 ॥
 दर्शयामास सुग्रीवो महापर्वतसन्निभं ।
 उत्सयित्वा महावाङ्मयेद्यं चास्थि महाबलः । 74 ॥
 णादेन दुन्दुभेः कायं विक्षेप्य शयोजनं ।
 बिभेद् सप्ततालांश्च शरेणाद्भुततेजसा । 75 ॥
 गिरिं रसातलञ्चैव जनयन्तस्य विस्मयं ।
 ततः प्रीतमनास्तस्य कर्मणा तेन सोऽभवत् । 76 ॥

acquainted him with the prowess of Vali. Rama then vowed the death of Vali. Soogreeva, recollecting Vali's great prowess, began to fear for the descendant of Rughoo, and shewed him the body of Doondoobhi, in size equal to a mountain. The mighty Rama, smiling, with one stroke of his foot, kicked the carcase a hundred yozunas;¹ and discharged a powerful arrow, which, to the astonishment of Soogreeva, pierced seven palmyra trees, and, cleaving the mountain, penetrated even to Patala. At this exploit the affection of Soogreeva was drawn towards Rama, and he was filled with joy.

¹ A yozuna is about eight miles.

सुग्रीवो वानरश्रेष्ठः परं हर्षमवाप च ।
 ततो वानरराजेन कृत्वा सख्यं महाबलः । 77 ॥
 प्रत्ययं जनयामास तदान्योन्यस्य वै मिथः ।
 समयं तौ ततः कृत्वा नरवानरपुङ्गवौ । 78 ॥
 किष्किन्ध्यां रामसुग्रीवौ जग्मतुस्तौ गुहां तदा ।
 ततो ऽगर्ज्जद्गरिवरः सुग्रीवो मेघनिखनः । 79 ॥
 तेन नादेन महता निर्ज्जगाम हरीश्वरः ।
 अनुमान्य तदा तारां सुग्रीवेण समागतः । 80 ॥
 निजघ्नान च तत्रैनं शरैर्णेकेन राघवः ।
 ततः सुग्रीववचनाद्धत्वा वालिनमाहवे । 81 ॥

The valiant Ramæ having contracted a firm friendship with the king of the monkeys, a mutual confidence was thus created. The chiefs of monkeys and of men Ramæ and Soogreeva having fixed a time (for the recovery of Seeta) entered the cave of Kiskindhya. There the mighty ape roared like thunder. At this terrible sound, Vali, the Lord of the monkeys, came forth. Having comforted Tara, he went out to meet Soogreeva, and was there slain by one arrow of Raghuva's. The descendant of Rughhoo having slain Vali

सुग्रीवायेव तद्राज्यं राघवः प्रत्यपादयत् ।

अनुज्ञातस्तु रामेण किष्किन्ध्यां प्रविवेश ह । 82 ॥

चतुरो वार्षिकान् मासानुचिन्वा समयेन तु ।

स च सर्वान् समानीय वानरान् वानरघमः । 83 ॥

दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजां ।

ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् कपिः । 84 ॥

शतयोजनविस्तीर्णं पुल्लवे मकरालयं ।

ततो लङ्कां समासाद्य पुरीं रावणपालितां । 85 ॥

ददृशे सीतां ध्यायन्तीमशोकवनिकागतां ।

निवेद्य चाप्यभिज्ञानं प्रवृत्तिं विनिवेद्य च । 86 ॥

in battle, reinstated Soogreeva in that kingdom; who, at the command of Rama, entered Kiskindhya.

Having remained there during the four months of rain, at the appointed time, Soogreeva, desirous of finding the daughter of Junuka, called all the monkeys together, and sent them out towards the eight sides¹ of the earth. After this, the monkey Hunooman, by the direction of the vulture Sumpati, leaping over the habitation² of the sea-monsters, a hundred yozunas wide, arrived at Lanka, the city protected by Ravuna, and saw Seeta pensively meditating in the garden Ushoka. He there delivered to her a token from Rama, and acquainted her with the situation of her lord. Having received from her a

¹ The Hindoos reckon eight *deegs* or sides.

² The sea.

गृहीत्वा प्रत्यभिज्ञानं मर्दयामास नैर्ऋतान् ।
 सप्त मन्त्रिमुतान् हत्वा पञ्च सेनाग्रगान्पि । 87 ॥
 जम्बुमालिनमाहृत्य ग्रहस्तस्य सुतं तदा ।
 कुमारमुक्षं निघ्न्यथ ग्रहणं समुपागमत् । 88 ॥
 अस्त्रादुन्मुच्य चात्मानं ज्ञात्वा पैतामहान् वरान् ।
 ममर्ष रक्षसां वीरो यन्त्रणाञ्च यदृक्ष्य । 89 ॥
 ततो दग्ध्वा पुरीं लङ्कामृते सीताञ्च मैथिलीं ।
 रामाय प्रियमाख्यातुं पुनरायान्महाकपिः । 90 ॥
 सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणं ।
 निवेदयामास तदा दृष्ट्वा सीता मयेति वै । 91 ॥

token in return, he slew many of the *Rukshuses*. After killing the seven sons of the counsellor,¹ the five great captains, and *Jumbhoomalee* the son of *Pru-husta*, and crushed *Uksha* the king's son (under his feet,) he at length suffered himself to be taken. Mounting aloft he liberated himself from the entangling weapon, but acknowledging the power of the blessing² given by *Bruhman*, he endured of his own will the pains inflicted by the *Rukshuses*. Afterwards the mighty monkey having burnt the whole of *Lunka*, except the abode of the *Mitilean Seeta*, returned to *Rama* with his welcome intelligence. Coming into the presence of the magnanimous *Rama*, he, performing the customary obeisance, informed him, that he had certainly seen *Seeta*. Afterwards

¹ *Ravana's* counsellor.

² 'Blessing.' *Bruhman* had given to *Indrajita* a weapon, by which every one on whom it was thrown, was entangled so completely that he could not escape.

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।
 समुद्रं क्षोभयामास शरैरादित्यसन्निभैः । 92 ॥
 दर्शयाम स चात्मानं समुद्रः सरिताम्पतिः ।
 समुद्रवचनाच्चैव नलं सेतुं वारयत् । 93 ॥
 तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।
 अभ्यषिञ्चत् स लङ्कायां राक्षसेन्द्रं विभीषणं । 94 ॥
 कर्मणा तेन महता देवा इन्द्रपुरोगमाः ।
 सदैवर्षिगणास्तुष्टा राघवं तेऽभ्यपूजयन् । 95 ॥
 तथा परमसन्तुष्टः पूजितः सर्वैर्दैवतैः ।
 तामुवाच ततो रामः परुषं तत्र संसदि । 96 ॥

Rama, accompanied by Soogreeva, went to Sumudra,¹ and with his arrows, bright as the sun, put him in fear. Sumoodra, the lord of the rivers rendered himself visible; and, by his direction, Nula made a bridge (over the sea). Rama by means of this bridge passing over to Lunka, killed Ravuna in battle, and installed Vibheeshuna in the kingdom.

On that great event, Indra and all the other devutas, with the divine Rishis, highly delighted, adored the descendant of Rughoo. After this, Rama filled with high satisfaction, and adored by all the devutas, spake reproachfully to Seeta in the midst of the assembly. Seeta, indignant, entered the glowing

¹ The mythological name of the sea.

² Ravuna's councillor.

³ Vibheeshuna had given to Indrajit a weapon, by which every one on whom it was thrown, was entangled so completely that he could not escape.

अमृद्यमाणा सा सीता विवेश ज्वलनं ततः ।
 ततो वायुः प्रादुरासीद्भागुवाचाशरीरिणी । 97 ॥
 दिवि दुन्दुभयो नेदुः पुष्पवृष्टिः पपात ह ।
 ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषां । 98 ॥
 अग्रहीदमलां रामो वचनाच्च गुरोस्तदा ।
 कृतकृत्यस्तदा रामो विज्वरः समपद्यत । 99 ॥
 देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
 अयोध्यां प्रस्थितो रामः पुष्पेन सहृदृतः । 100 ॥
 भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः ।
 भरतस्यान्तिकं रामो हनूमन्तं व्यसृज्यत । 101 ॥

fire, upon which Vayoo¹ exerted all his force; a voice was heard from the incorporeal beings, the Doondoobhis began to sound in the air, and a shower of flowers fell.

After this, Rama, knowing by the word of Ugni, that Seeta was pure and inviolate, received her again through the advice of his gooroo.² Then Rama, full of joy, dismissed all his anxiety, and having received a blessing from the gods, and assembled the monkeys, he, surrounded by his friends, returned to Uyodhya, in the chariot Pooshpa. When he arrived at the retreat of Bhurudwaja, the mighty hero sent Hunooman to Bhuruta, and conversing about

¹ In mythology the wind.

² A parent, a religious guide, or a teacher of any kind is called a gooroo.

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा ।
 पुष्पकं तत् समाहूत नन्दिग्रामं ययौ तदा ॥ 102 ॥
 नन्दिग्रामे जटां छित्वा भ्रातृभिः सह राघवः ।
 अयोध्यां नगरीं प्राप्य राज्यं पुनरवासवान् ॥ 103 ॥
 ईजे च विविधैर्यज्ञैर्हत्वा तं लोककण्ठकं ।
 सीतया सहितः श्रीमान्नृपे च मुदितः सुखी ॥ 104 ॥
 पालयामास चैवेमाः पितृवन्मुदिताः प्रजाः ।
 अयोध्याधिपतिः श्रीमान्नामो दशरथात्मजः ॥ 105 ॥
 हृष्टः प्रमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः ।
 निरामयो विशेषकश्च दुर्भिक्षायायवर्जितः ॥ 106 ॥

their former engagements, he with *Soogreeva* mounted the chariot *Pooshpa*,
 and arrived at the town of *Nundi*. Here *Raghava*, with his brothers,

cut off his *juta*,¹ and arriving at *Uyodhya* he resumed the kingdom. The
 happy, fortunate one, having destroyed the enemy of men, honoured (the
 gods) by various sacrifices, and gave himself up to enjoyment with *Seeta*.

The sovereign of *Uyodhya*, the happy son of *Dusha-ruthu*, nourished (his)
 subjects after the manner of his great father. The people were joyful,
 delighted, satisfied, thriving, virtuous, free from all sickness, from sorrow,
 famine and danger; no one saw the death of his child²; the women were

¹ His matted hair, the token of a religious devotee.

² The children out-lived the parents.

न पुत्रमरणं केचित् पश्यन्ति स्म नराः क्वचित् ।
 नार्यश्चाविधवा नित्यं पतिशुश्रूषणे रताः । 107 ॥
 न वातजं भयं किञ्चित् नाप्सु मज्जन्ति जन्तवः ।
 न चाग्निजं भयं किञ्चित् यथा कृतयुगन्तया । 108 ॥
 न चापि क्षुद्रयन्त्र न तस्करभयन्तया ।
 नगराणि च राष्ट्राणि धनधान्ययुतानि च । 109 ॥
 न तस्य राज्ये बधिरो नानायास्तत्र बाबुधः ।
 न दुःखितो न कृपणो न व्याध्यार्त्तो भवेन्नरः । 110 ॥
 अश्वमेधशतैरिष्टा तथा वज्रसुवर्णकैः ।
 गवां शतसहस्राणि वह्निं स तु दास्यति । 111 ॥

never reduced to a state of widowhood, but were affectionately devoted to the service of their husbands ; there was no fear from the winds, no one perished by the waters, nor was there cause of fear from fire : every thing exactly resembled the *Sutya Yooga*. There were no apprehensions of hunger, no fear of thieves ; the cities and villages were filled with corn and riches. In his country was there no one deaf, no one forlorn, no one ignorant ; none distressed, no miser, nor any one diseased. He, having performed a hundred *ashwa-medhas*, and given much gold, will¹ also give many hundred thousand cows (to the brahmans) : this renowned son of *Rughoo* will establish the

¹ Here the tense changes to the future, the remaining part of this paragraph being by the Hindoos esteemed a prophecy of Rama's future actions.

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ।
 राजवंशान् शतगुणान् स्थापयिष्यति राघवः । 112 ॥
 बहून् वर्षांश्च राज्यं स राघवो वै करिष्यति ।
 चातुर्वर्ण्यञ्च लोके ऽस्मिन् स्वधर्मे स्थापयिष्यति । 113 ॥
 दशवर्षसहस्राणि दशवर्षशतानि च ।
 रामो राज्यमुपास्येह विष्णुलोकं गमिष्यति । 114 ॥
 स सर्वगुणसम्पन्नः श्रीमानूर्जितशासनः ।
 यन्मां पृच्छसि वाल्मीके राम एभिर्गुणैर्युतः । 115 ॥
 नारदस्य वचः श्रुत्वा वाल्मीकिरिदमब्रवीत् ।
 देवर्षे ये त्वया प्रोक्ता गुणाः पुरुषदुर्लभाः । 116 ॥

different branches of the regal family in splendor a hundred times greater than they possessed before. Raghava will reign for many years, and establish the four casts on the earth in all their distinct and peculiar duties; and, having governed the world for eleven thousand years, he will go to the world of Vishnōo. Prosperous, great in governing, and endowed with every excellence, Rama, O Valmikee, is possessed of all those qualities concerning which you enquire. Valmikee, hearing these words of Naradu, replied, O divine Sage, then have all these qualities mentioned by you, and scarcely to be found among men, indeed taken up their residence in Rama?

तेषाञ्चैव समाम्नायः साम्प्रतं राममाश्रितः ।
 इदमाख्यानमायुष्यं यशस्यं बलवर्द्धनं । 117 ॥
 यः पठेद्रामचरितं सर्वपापैः प्रमुच्यते ।
 इमं पठन् सदा ध्यायन् पुण्यश्रवणकीर्तनं । 118 ॥
 सपुत्रपौत्रसुजनो नरः कृच्छादिमुच्यते ।
 रामायणमशेषञ्च तेन च श्रावितम्भवेत् । 119 ॥

This relation imparts life, and fame, and strength, to those who hear it. Whoever reads the story of Rama will be delivered from all sin. He who constantly peruses this section, in the hearing and repetition of which consists holiness, shall, together with his whole progeny, be forever delivered from all pain, distress, and sorrow. He who in faith reads this (section) amidst a circle of wise men,¹ will thereby obtain the fruit which arises from perusing the whole Ramayuna, secure to himself the blessings connected with all the states of men,² and dying, be absorbed into the Deity. A brahman reading this, becomes mighty in learning and eloquence. The descendant of a Kshutriya reading it will become a monarch; a Vishya

¹ This is one mode in which, with much solemnity, the Ramayuna is constantly read.

² Asrums or states, of which the Hindoos reckon four.

य इदं विदुषां मध्ये पठेच्छ्रद्धासमन्वितः ।
 स सर्वाश्रममाप्नोति प्रेत्य ब्रह्मणि लीयते । 120 ॥
 पठन् द्विजे वागृषभत्वमीयात् क्षेत्राज्ञये भूमिपतित्वमीयात् ।
 वणिग्जनः पण्यफलत्वमीयाच्छूरावन् हि षूद्रोऽतिमहत्त्वमीयात् ॥ 121 ॥

इत्यार्षे रामायणे आदिकाण्डे नारदवाक्यं नाम प्रथमः सर्गः ।

reading, will obtain a most prosperous degree of trade, and a Shoodra hearing¹ it, will become great.

Thus far the first section in the first book of the sage-written Ramayana, called "the words of Narada."

¹ A Shoodra is not permitted to read it!

नारदस्याथ तद्वाक्यं श्रुत्वा वाक्यविशारदः ।
 वाल्मीकिः शिष्यसहितो विस्मयं परमं ययौ ॥ १ ॥
 मनसैव च रामाय पूजाञ्जके महामतिः ।
 तञ्चापि शिष्यसहितो नारदं प्रत्यर्पयत् ॥ २ ॥
 यथावत् पूजितस्तेन देवर्षिनारदस्ततः ।
 तमाप्युक्त्वाभ्यनुज्ञातो जगाम त्रिदशालयं ॥ ३ ॥

SECT. II.

THE eloquent and wise Valmikee, with his disciples, hearing these words of Narada, was filled with surprize, and with his mind adored Rama. He then, together with his disciples, making obeisance to Narada, departed. The divine Narada, also having been respectful by honours, obtained permission and departed to heaven. Immediately after Narada had departed to

स मुहूर्त्तं गते तस्मिन् देवलोकाय नारदे ।
 जगाम तमसातीरं वाल्मीकिर्मुनिसत्तमः । 4 ॥
 स च तत्तीर्थमासाद्य तमसाया महामुनिः ।
 शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्द्धमं । 5 ॥
 निःशर्करमिदं तीर्थं भारद्वाज निशामय ।
 पुण्यञ्चैव प्रसन्नञ्च सज्जनानां यथामनः । 9 ॥
 इदं तीर्थं समं सौम्यं सुजलं सूक्ष्मवालुकं ।
 अस्मिन्नेवावगाहिष्ये तीर्थे ऽहं तमसाजलं । 7 ॥
 वल्कलं त्वमिहादाय शोचमेद्याश्रमात् पुनः ।
 यथा कालात्यये न स्यात्तथा साधु विधीयतां । 8 ॥

heaven, the great Mooni Valmikee went to the banks of the Tumusa. Having arrived at the banks of this river, the great sage seeing the sacred place free from mud, said to his disciple who was near him, O Bharudwaga, hear; this holy place is free from potsherds, and clean and pure like the mind of a good man. The sacred place is level and delightful; the water is clear, and the sand fine. I will bathe in the water of this river Tumusa; take the *vulkulu*¹ from the hermitage, and quickly return. Hasten, that it be not too late. He, at the command of his preceptor, speedily returning, brought the *vulkulu*

¹ *Vulkulu* a small garment made of the bark of a tree.

स गुरोर्वचनाच्छ्रीब्रह्मागम्य पुनराश्रमात् ।
 आनीय वल्कलं तस्मै गुरवे प्रत्यवेदयत् । 9 ॥
 स शिष्यहस्तादादाय परिधाय च वल्कलं ।
 अवगाह्य जलं स्नात्वा जप्त्वा जाप्यञ्च वाग्यतः । 10 ॥
 तर्पयित्वा च विधिवत्तोयेन पितृदेवताः ।
 निरीक्षमाणो व्यचरत् सर्व्वं तत्तमसावनं । 11 ॥
 ततः स तमसातीरे विचरन्तमभीतवत् ।
 ददर्श क्रौञ्चयोस्तत्र मिथुनं चारुदर्शनं । 12 ॥
 तस्माच्च मिथुनादेकमागत्यान्पलक्षितः ।
 जघान वज्रानुशयो निषादो मुनिसन्निधौ । 13 ॥

(bark garment) from the sage's residence, and gave it to his *gooroo*.¹ The sage, receiving it from his disciple, girded it around himself; and bathing, softly repeated his stated prayers, and poured out water to his ancestors and the *Devas*, according to the *shastra*. This done, he wandered about to view the wilderness of *Tumusa*. At length, he saw on the bank of the river, a pair of paddy-birds,² lovely to behold, walking about without fear. A fowler, coming unobserved, and taking an exact aim, killed one of them near the sage. The female *krouncha*, separated from the yellow-headed bird, her

¹ Preceptor.

² A species of the *ardea*.

तं शानितपरीताङ्गं चेष्टमानं महीतले ।
 दृष्ट्वा क्रौञ्ची हरोदार्त्ता कण्ठं खे परिभ्रमा । 14 ॥
 वियुक्ता पतिना तेन द्विजेन सहचारिणा ।
 ताम्रशीर्षेण मत्तेन पत्रिणा सहितेन वै । 15 ॥
 तं तथा निहतं दृष्ट्वा निषादेनाहजं वने ।
 मुनेः शिष्यसहायस्य कारुण्यं समजायत । 16 ॥
 ततः कण्ठवेदित्वाद्धर्मात्मा स द्विजेत्तमः ।
 निशम्य कण्ठं क्रौञ्चीं क्रन्दन्तीं तं जगाद च । 17 ॥
 मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
 यत् क्रौञ्चमियुनादेकमवधीः काममेहितं । 18 ॥

mate and constant attendant, in the moment when he was inebriated with
 love, and seeing him fall on the ground, with his body stained with blood,
 flew about in the air, wailing with distress. Seeing the egg-produced animal
 thus killed in the wood by the fowler, the compassion of the sage and of
 his disciple was excited. The holy and excellent twice born, filled with
 compassion for the afflicted moaning female krouncha, addressed the fowler,

"O wretch thou shalt never obtain fame; for of this pair of krounchas
 thou hast killed one, while it was inebriated with love."

1. Preceptor.

2. A species of the crane.

तस्येदमुक्त्वा वचनं चिन्ताभूत्तदनन्तरं ।
 शकुनं शोचता ह्येवं किमेतद्व्याहृतं मया । 19 ॥
 मुहूर्त्तमिव तद्ध्यात्वा वाक्यन्तत् परिमृष्य च ।
 शिष्यमाह स्थितं पार्श्वे भरद्वाजमिदं वचः । 20 ॥
 पदैश्चतुर्भिः संयुक्तमिदं वाक्यं समाक्षरैः ।
 शोचतां मया यस्मात् तस्मात् श्लोको भवत्विति । 21 ॥
 शिष्यो ऽथ तस्य तच्छ्रुत्वा मुनेर्वाक्यमनुत्तमं ।
 तथेति प्रतिजग्राह गुरोः प्रीतिं विदर्शयन् । 22 ॥
 सम्भावमाण एवाथ शिष्येण सहितस्तदा ।
 तमेव चिन्तयन्नर्थमुपायादाश्रमं मुनिः । 23 ॥

After he had thus said he reflected, "Through sorrow for the bird what sentence have I spoken!" Having meditated a little time, reflecting on the words, he said to his disciple Bhurudwaja, then by his side, "Let the sentence expressed in four feet, each of equal syllables, by me grieving for the bird, be called Shloka.¹ The disciple, hearing these most excellent words of the sage, fully acquiesced through affection to his preceptor. After this, the sage, conversing with his disciple, returned home, revolving in his mind the nature of the couplet. The humble Bhurudwaja, his beloved disci-

¹ (From Shoka, grief.)

तमन्वयाद्दिनीतात्मा भारद्वाजे महामुनिं ।
 पूर्णं कलसमादाय शिष्यः परमसम्मतः । 24 ॥
 स प्रविश्याश्रमपदं शिष्येण सह धर्मवित् ।
 उपविष्टस्ततस्तस्मिन्बभूव ध्यानमास्थितः । 25 ॥
 आजगाम ततो ब्रह्मा लोककर्त्ता स्वयं प्रभुः ।
 चतुर्मुखो महातेजा द्रष्टुं तमृषिसत्तमं । 26 ॥
 वाल्मीकिरपि तं दृष्ट्वा सहसोत्थाय वाग्यतः ।
 प्राञ्जलिः प्रणतो भूत्वा तस्यै परमविस्मितः । 27 ॥
 पूजयामास चैवैनं पाद्यार्घ्यासनवन्दनैः ।
 प्रणतो विधिवच्चैनं पृच्छानामयमवययं । 28 ॥

ple, filling a vessel with water, followed the great Sage. He, acquainted with every duty, entering the hermitage with his disciple, sat down, and fell into a profound meditation. The glorious Bruhma, the four faced, the governor of the three worlds, the lord himself, at length came to visit the most holy sage. Valmike, who was softly repeating his muntras, seeing him, hastily rose, and, full of surprize, bowed and stood with joined hands. Having made the customary enquiries, the humble sage, adored him who is imperishable and separate from all sorrow, and presented him with a seat, with *urghyu*,¹ and water to wash his feet. Afterwards the god, seating himself

¹ *Urghyu* is an offering of water, milk, the *kooshu* grass, rice, *doorvu*, sandal-wood, flowers, &c. mixed, with certain ceremonies, and placed on the head of a spiritual teacher, &c.

अथोपविश्य भगवानासने परमार्चिते ।
 वाल्मीक्ये ऽप्यासने स दिदेशानन्तरं ततः । 29 ॥
 ब्रह्मणा समनुज्ञातः सो ऽप्युपविशदासने ।
 उपविष्टे ततस्तस्मिन् साक्षाल्लोकपितामहे । 30 ॥
 तद्गतेनैकमनसा वाल्मीकिर्ध्यानमास्थितः ।
 शोचन्निव मुहुः क्रौञ्चीं ततः श्लोकमिमं पुनः । 31 ॥
 जगादान्तर्गतमना भूत्वा शोकपरायणः ।
 कृतं पापात्मना कथं व्याधेनानर्थबुद्धिना । 32 ॥
 यत् सुचारुस्वनं क्रौञ्चमवधीत्तमकारणात् ।
 तमुवाच ततो ब्रह्मा प्रहसन्मुनिसत्तमं । 33 ॥

on the highly honoured seat, ordered one for Valmike. Commanded by
 Bruhma, he seated himself. Being seated, Valmike, with his mind steadily
 fixed on Bruhma, fell into a deep meditation, and his spirit absorbed in grief
 at the recollection of the krouncha, and repeated the verse (to Bruhma).

By the ignorant and wicked fowler has affliction been caused.

For he has wantonly slain the melodious krouncha.

Then Bruhma, smiling, said to the excellent sage, O great sage, let this

E c

महर्षे यदयं प्रोक्तस्तथा क्रौञ्चवधाश्रयः ।
 श्लोक एवास्त्ययं बद्धस्तव वाक्यस्य शोचतः । 34 ॥
 स्वच्छन्दादेव ते ब्रह्मन् प्रवृत्तं यं सरस्वती ।
 रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम । 35 ॥
 धर्मात्मना गुणवतो लोक रामस्य धीमतः ।
 वृत्तं प्रथय रामस्य यथा ते नारदाकृतं । 36 ॥
 रहस्यैव प्रकाशञ्च यद्वृत्तं तस्य धीमतः ।
 रामस्य सप्तहायस्य राक्षसानाञ्च सर्वशः । 37 ॥
 वैदेह्याश्चैव यद्वृत्तं प्रकाशं यदि वा रहः ।
 तच्चाप्यविदितं सर्वं विदितन्ते भविष्यति । 38 ॥

spoken by thee through the death of the krouncha, this plaintive, measured sentence of thine, spontaneously produced, O Brahman, be verse. Write the whole story of the most excellent Rama, the virtuous, the all-accomplished, the wise, the delight of the world, as it was described by the sage Narada. Write the private and public acts of the wise Rama, a full account of his companions, of the Raksusas, and of the Videhan Seeta. Whatever is unknown, whether domestic or public, shall be revealed to thee. All things re-

सदारेण सराध्वेण राज्ञा दशरथेन यत् ।
 आसितं भाषितञ्चैव गतं यच्चाप्यनुष्ठितं । 39 ॥
 सर्वं विदितमेतत्ते मत्प्रसादाद्भविष्यति ।
 न ते चागन्ता काचिद्त्र कावे भविष्यति । 40 ॥
 कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमां ।
 यावत् स्यास्यन्ति गिरयः सरितश्च महीतले । 41 ॥
 तावद्रामायणकथा लोकेषु प्रचरिष्यति ।
 यावत् रामस्य च कथा त्वत्कृता प्रचरिष्यति । 42 ॥
 तावद्दूर्ध्वमधश्च त्वं स्वर्गलोके निवस्यसि ।
 इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत । 43 ॥

lating to king Dusha-rutha, and his wives, his city, his palace, his sayings,
 his conduct, and whatever he did, shall be made known to thee by my favour.
 In this poem none of thy words shall be false. Compose the sacred story
 of Rama, the poem delighting the mind. As long as the mountains and
 rivers shall remain on the earth, so long shall the Ramayana remain current
 among men; as long as the story of Rama written by thee shall remain, so
 long shall height and depth; and so long shalt thou abide in heaven. This
 said, the god Bruhma vanished from their sight.

ततः सशिष्यो वाल्मीकिर्विस्मयं परमं यदौ ।
 तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं तदा । 44 ॥
 मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भगविस्मिताः ।
 समाक्षेपतुर्भिश्च पादैर्गीतो महात्मना । 45 ॥
 सोऽनुवाहरणाद्भूयः शोकः श्लोकत्वमागतः ।
 तस्य बुद्धिरभूत्तत्र वाल्मीकेऽथ धीमतः । 46 ॥
 कृत्स्नं रामायणं श्लोकैरोद्दिष्टैः करवाण्यहं ।
 धर्मकामार्थसम्बद्धं वज्रचित्रार्थविस्तरं । 47 ॥
 समुद्रमिव रत्नाख्यं लोकश्रुतिरसायनं ।

On this Valmike, with his disciples, was filled with surprise. They, as-
 tonished, went near him, and through affection, again and again repeated
 this stanza. By the repeated recital of this couplet, composed by the great
 Valmiku in even feet of four syllables, was verse produced from this melan-
 choly event. Then this thought occurred to the wise Valmiku. In such
 verse let me compose the whole Ramayana, inseparably connected with
 virtue, riches, and every object of desire, filled with a variety of stories,
 fraught with jewels like the sea, and delightful to the ear. The great and

said, the god Brahma vanished from their sight.

उदारवृत्तानुपदैर्मनोहरैस्तुतः स रामस्य चकार कीर्त्तिमान् ।
 समाक्षरैः श्लोकपदैर्यशस्विनो यशस्करं काव्यमुदारधीः परं । 48 ॥
 तदुपगतसमाससन्धियोगं सममधुरोचनतार्थवाक्यबद्धं ।
 रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वं । 49 ॥

इत्यार्षे वाल्मीकीये रामयणे द्वितीयः सर्गः ॥

famous pundit after this, composed the fame-conferring history of the illustrious Ram in verse, each foot of which is excellent, and captivating to the mind. Hear the story of the great Rughuva, and the death of the ten-headed, narrated by the sage.

Thus far the second section of the Ramayuna, composed by Valmiku.

ग्रासराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः ।
 चकार चरितं चित्रं विचित्रपदमर्थवत् । १ ॥
 पवित्रं वैष्णवं दिव्यमिदमाख्यानमुत्तमं ।
 वेदैश्चतुर्भिः सहितमितिहासं पुरातनं । २ ॥
 आवयामास वै विप्रान् सुव्रतान्नियतेन्द्रियान् ।
 धौम्यमाण्डवकुशिकान् सार्षासेनान् सकोशलान् । ३ ॥

SECT. III.

The divine sage has written in exquisitely varied verse, the history of
 Ramā, who obtained the kingdom; a poem, rich in variety of meaning,
 holy, excellent, divine¹; this ancient history, to be ranked with the four
 vedas, imparting blessedness, renown, long life, prosperity, and heaven, did
 the sage sing to the virtuous and self-subdued brahmans Dhoumya, Maon-
 duvya, Kooshika, with Rishnisena and Koshula, and the two descendants of

¹ Properly Vahnuyan, an adjective derived from the name Vishnoo.

तौ देवेच्छाकुदायादौ मुनिवेशौ कुशीलवौ ।
 धनं यशस्यमायुष्यं स्वर्गं स्वस्त्ययनं महत् । 4 ॥
 कृता च तत्त्वतः कीर्त्ती राघवस्य महात्मनः ।
 इहैवार्थश्च धर्मश्च कामश्च परिकीर्त्तितः । 5 ॥
 दणनीतिश्च विपुला त्रयी वार्त्ता च कृत्स्नशः ।
 य इदं शृणुयान्नित्यं यश्चैनं परिकीर्त्तयेत् । 6 ॥
 इह भोगान् वरान् प्राप्य देवैर्गच्छति तुल्यतां ।
 इच्छाकूणामिदञ्चैव जनकस्य च धीमतः । 7 ॥
 पुलस्त्यस्य च देवर्षेः कीर्त्तनं समुदाहृतं ।
 अश्वमेधावसाने च राघवस्य महात्मनः । 8 ॥

Ikshwakoo, *Kooshee* and *Luvce*, clothed in the habit of sages. Here, by the knowledge¹ of the sage, is the renown of Rama displayed. In this poem are treated of in the fullest manner, wealth, virtue, every object of desire; justice, morality, and the doctrine of the three Vedas. He who constantly hears and sings this poem, will obtain here the greatest degree of enjoyment, and at length become equal to the gods.

This poem contains an account of the *Ikshwakoos*, the wise *Junuka*, and the divine sage *Poulustya*. At the conclusion of the *Ushwamedha* performed by the great *Raghuva*, this pleasing story, connected with holiness, wealth, and every object of desire, and purifying from all sin, was rehearsed from the beginning.

¹ (Fore-knowledge). Part of this poem is delivered in the form of a prophecy.

कथितं तुष्टिजननमिदमाख्यानमादितः ।
 धर्मकामार्थसंयुक्तं पापानां पावनं महत् । 9 ॥
 आदिकाण्डमिदं प्रोक्तं विस्तारश्चास्य कथ्यते ।
 प्रथमं नारदप्रश्नो नदीगमनमेव च । 10 ॥
 ब्रह्मणो दर्शनञ्चैव वरप्राप्तिश्च पुष्कला ।
 श्लोकानां परिमाणञ्च यत्रैतत् परिकीर्त्यते । 11 ॥
 अयोध्यावर्णनञ्चैव राज्ञो दशरथस्य च ।
 अमात्यवर्णनञ्चैव कौशल्यायाश्च वर्णनं । 12 ॥
 पुत्रार्थञ्च नरेन्द्रस्य मन्त्राणां समुदाहृतं ।
 अश्वमेधक्रिया चैव वरप्राप्तिश्च पुष्कला । 13 ॥

The contents of the first book are here enumerated : First is related the question to Narada, then the going to the river—the appearing of Brhma—the great favours obtained from him—and the measure of verse. Then follow a description of Uyodhya, and an account of king Dusharutha—a description of the court of Koushulya—the consultation of the sovereign of men for the sake of obtaining a son—the celebration of the Uhsua-medha, and the obtaining of the blessing—the coming of the gods

भागार्थिनाञ्च देवानामागमः परिकीर्तितः ।
 रावणस्य वधोपायमन्त्राणं समुदाहृतं । 14 ॥
 दिव्या च पायसोत्पत्तिः पुत्रजन्म नृपस्य च ।
 कौशल्यायाञ्च रामस्य कैकया भरतस्य च । 15 ॥
 यमयोश्च सुमित्रायां सम्भवः समुदाहृतः ।
 वानराणाञ्च सर्वेषामुत्पत्तिः परिकीर्तिता । 16 ॥
 राज्ञो दशरथस्येह विश्वामित्रेण सक्रमः ।
 अदानञ्चैव रामस्य रक्षणार्थं महाक्रतोः । 17 ॥
 लक्ष्मणानुगमश्चैव विद्याश्रमिश्च पुष्कला ।
 अनङ्गाश्रमवासश्च ताडकावनदर्शनं । 18 ॥

to obtain their share of the sacrifice—the consultation respecting the death
 of *Ravana* related—the production of the divine lacteous food—the birth of
 the king's sons—of *Rama* from *Koushulya*—of *Bhuruta* from *Kekuyee*—and
 of the twins from *Soomitra*—the production of the Monkeys—the meeting
 of king *Dusha-rutha* with *Vishwa-mitra*, and his sending *Rama* to protect
 the sacrifice—*Lukshmunā's* following (him) and (their) acquisition of
 knowledge—their abode in the hermitage of *Ununga*¹—view of the forest

¹ The incorporeal, an epithet of *Kama Deva*, or *Cupid*.

ताडकायाश्च निधनमस्त्रलाभश्च कीर्त्त्यते ।
 सिद्धाश्रमनिवासश्च सत्ररक्षणमेव च । 19 ॥
 सुवाहोर्मरणञ्चैव मारीचस्य च भर्त्सनं ।
 विश्वामित्रस्य राजर्षेः स्ववंशपरिकीर्त्तनं । 20 ॥
 गङ्गायाः प्रभवश्चैव पवित्रः परिकीर्त्तितः ।
 दिव्यगर्भावतरणं कार्तिकेयस्य सम्भवः । 21 ॥
 विशालस्य च राजर्षेर्वंशस्य परिकीर्त्तनं ।
 अहल्याशापमोक्षश्च मिथिलायाश्च दर्शनं । 22 ॥
 दर्शनं यशवाटस्य मैथिलस्य च दर्शनं ।
 चरितञ्चैव कार्त्स्न्येन कौशिकस्य महात्मनः । 23 ॥

of Taruka—the death of Taruka and Rama's obtaining the weapons re-
 lated—his abode at the hermitage Sidha, and his protecting the
 sacrifice—the death of Soovahoo, and the disgrace of Mareecha—the sage
 Vishwa-mitra's relation of the history of his family—the pure production
 of Gunga described—the incarnation of the divine fœtus and the birth of
 Kartikeya—account of the family of the royal sage Vishala—the liberation
 of Uhulya from the curse—view of Mithila, and of the place of sacrifice—

कथितञ्चात्र रामस्य शतानन्देन धीमता ।
 धनुषो भेदनञ्चैव कन्यायाश्च निवेदनं । 24 ॥
 राज्ञो दशरथस्येह जनकस्य च सक्रमः ।
 सीतादीनाञ्च कन्यानां विवाहः समुदाहृतः । 25 ॥
 बधूर्गृहीत्वा नृपतेर्यानं दशरथस्य च ।
 समागमश्च रामस्य जामदग्न्येन धीमता । 26 ॥
 जामदग्न्यस्य लोकानां रोधश्च परिकीर्तितः ।
 अयोध्यासंप्रवेशश्च अवासे भरतस्य च । 27 ॥
 अयोध्यावासिनाञ्चैव प्रमोदः परिकीर्त्यते ।
 इत्येतत् प्रथमं काण्डमादिकाण्डमिहोच्यते । 28 ॥

the interview with the king of Mithila—the story of the great Koushika 1—
 the sage Shutanunda's conversation about Rama—the breaking of the bow,
 and the giving of the virgin in marriage—the interview of king Dusha-rutha
 and Junuka—detail of the marriage of Seeta and the other virgins—King
 Dusha-rutha's departure with his daughters-in-law—the meeting of Rama
 with the wise Jamudugni—the obstructing of the way of Jamudugni's people
 related—the entry into Uyodhya—the abode of Bhuruta at his grandfather's—
 the happiness of the inhabitants of Uyodhya described. These are the con-

1 Vishwamitra.

सर्गाश्चैव चतुःषष्टिः श्लोकानाञ्चात्र कथ्यते ।
 द्वे सहस्रे शतान्यष्टौ श्लोकाः पञ्चाशदेव तु । 29 ॥
 बालचर्या हि यत्रोक्ता राघवस्य महात्मनः ।
 अतः परं द्वितीयं तदयोध्याकाण्डसंज्ञितं । 30 ॥
 यत्राभिषेकसंकल्पो व्याघातश्चैव कीर्त्यते ।
 कैकेय्यनुनयश्चैव शोको दशरथस्य च । 31 ॥
 वनप्रयाणं रामस्य लक्ष्मणानुगमस्तथा ।
 विषादः प्रकृतीनाञ्च तथैव च विसर्जनं । 32 ॥
 निषादाधिपसंवादः सूतस्य च विसर्जनं ।
 गङ्गायाश्चाभिसंतरो भरद्वाजस्य दर्शनं । 33 ॥

tents of the First Book called *Adi-kunda*. It has sixty four sections, and two thousand eight hundred and fifty stanzas. In this is related the conduct of the magnanimous Rama in his youth.

After this follows the second part, called the *Uyodhya Kanda*, in which are related the intended installation, and its prevention—the wicked intrigues of Kekuyee, and the grief of Dusha-rutha—Rama's departure into the forest, and Lukshmana's following him—the distress of all his friends, and their return—Rama's conversation with the prince of the Chundalas—the dismissal of the charioteer—Rama's crossing of the Gunga—interview with Bhurudwaja—visit to

भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनं ।
 वास्तुकर्मनिवेशश्च चित्रकूटे महागिरौ । 34 ॥
 उपावृत्ते सुमन्त्रे च राज्ञो मोहागमः परः ।
 स्वशापकथनञ्चैव स्वर्गप्राप्तिर्नृपस्य च । 35 ॥
 भरतागमनं तूष्णीं तथा राजगृहादपि ।
 रामप्रसादनार्थञ्च भरतस्य महात्मनः । 36 ॥
 गमनं कीर्त्यते वासो भरद्वाजस्य चाश्रमे ।
 दर्शनञ्चैव रामस्य पितुश्च सलिलक्रिया । 37 ॥
 प्रसादनञ्च रामस्य वज्रशः परिकीर्तितं ।
 जावालेयत्र वाक्यानि वामदेवस्य चोभयोः । 38 ॥

Chitra-koota, at the command of Bhurudwaja—Rama's erecting a bower and dwelling on the great mountain Chitra-koota—the astonishing grief of the king on the return of Soomuntra—his relation of the curse upon himself, and his departure to heaven—the speedy return of Bhuruta from the palace of his uncle—the great Bhuruta's journey to Rama to obtain his return—his abode at the hermitage of Bhurudwaja—his interview with Rama—the funeral ceremonies of his father—the great kindness of Rama to Bhuruta related—the story of Javali and Vama-deva—detailed account of the family

इक्ष्वाकूनाञ्च वंशस्य कीर्तनं समुदाहृतं ।
 स्वप्रतिज्ञा च रामस्य गमने कोशलां प्रति । 39 ॥
 पादुकाहरणञ्चैव भरतस्य विसर्जनं ।
 नन्दिग्रामप्रवेशश्च मातृणाञ्च विसर्जनं । 40 ॥
 अयोध्यासंप्रवेशश्च शत्रुघ्नस्य महात्मनः ।
 काण्डं द्वितीयमित्युक्तं अयोध्याकाण्डसंज्ञितं । 41 ॥
 अशीतिः संख्यया सर्गाः श्लोकानाञ्चात्र कीर्त्यते ।
 त्रीणि श्लोकसहस्राणि नव श्लोकशतानि च । 42 ॥
 श्लोकानां द्वे शते चैव भूयः श्लोकाश्च सप्ततिः ।
 अतः काण्डं तृतीयन्तु आरण्यकमिति स्मृतं । 43 ॥

of the *Ikshwakoo's*—the determination of Rama not to go to *Koushula*—
Bhuruta's receiving of the sandals, and his dismissal—Rama enters the
 town of *Nundi*, and sends back his mother and mother-in-law—the return
 of the great *Shutrughna* to *Uyodhya*. Thus far the Second Book called
Uyodhya. It has eighty sections, and four thousand one hundred and
 seventy verses.

The Third Book follows, called *Arunyuka kanda*, in which are related
 the entrance of the mighty Rama into the wilderness of *Dunduka*—his

यत्र रामो महावाज्रदर्शकं प्राविशद्वनं ।

अनुसूयासमस्या च चाकुरागस्य चार्पणं । 44 ॥

विराधदर्शनञ्चैव वधश्च समुदाहृतः ।

ऋषीणान्दर्शनञ्चैव मैथिल्याञ्चैव सान्त्वनं । 45 ॥

शरभकृष्णमप्राप्तिर्महेन्द्रस्य च दर्शनं ।

सुतीक्ष्णाश्रमसंप्राप्तिः सम्वादः सह सीतया । 46 ॥

मन्दरुणेश्च कथनं यत्र शक्रविसर्जनं ।

इल्वलस्य च सम्वादः कीर्तनञ्च दुरात्मनः । 47 ॥

अगस्त्याश्रमवासश्च तथा सम्परिकीर्तितः ।

दर्शनं पञ्चवत्याश्च जटायोश्चैव दर्शनं । 48 ॥

conversation with Unoosooya and her giving the cosmetic—Rama's meeting with, and killing Viradha related—Rama's interview with the sages—Mithilee consoled—the arrival of Rama at the hermitage of Shurubhunga, and his interview with Indra—his arrival at the hermitage of Sooteekshna—his conversation with Seeta—his discourse with Mundukurni, and dismissal of Shukra¹—conversation with the wicked Ilwula—his story—the hermitage of Ugustya fully described—Rama's arrival at Panchavutta, and his interview with Jutayoo—his residence at Junusthanu—

¹ Indra.

जनस्थाननिवासश्च शिशिरस्य च वर्णनं ।
 स्मरणं भरतस्याथ कैकेय्याश्चैव गर्हणं । 49 ॥
 सम्वादः शूर्पणखया विदूषकरणान्तथा ।
 खरस्य च वधो घोरः दूषणत्रिशिरोवधः । 50 ॥
 लक्काप्रवेशो राक्षस्याः शूर्पणख्याः प्रकीर्तितः
 सीतया लोभनञ्चैव रावणस्य च शब्दितं । 51 ॥
 मारीचाश्रमसंप्राप्ती रावणस्य दुरात्मनः ।
 मारीचश्च मृगो भूत्वा वैदेहीं समलोभयत् । 52 ॥
 लोभयित्वा च वैदेहीं राक्षसस्यापकर्षणं ।
 मारीचस्य वधश्चैव लक्ष्मणस्य च गर्हणं । 53 ॥

description of the dewy season—Rama's remembrance of Bhuruta, and his
 invective against Kikeyee—(Rama and Luksmuna's) conversation with
 Shoorpa-nukha—Shoorpa-nukha disfigured—the terrible death of Khura, and
 the slaughter of Doosuna and Trishira—the entrance of Shoorpu-nukha into
 Lanka related—Ravana's desire after Seeta related—the arrival of Ravana at
 the residence of Mareecha—Mareecha becoming a deer, attracts the notice of
 Videhee¹—Raghava decoyed away in pursuit of the deer through Videhee's
 desire after it—the death of Mareecha—Seeta's invective against Lukshmuna—

¹ Seeta.

सीताया हरणञ्चैव सौमित्रेऽत्र सक्रमः ।
 जटायुषो वधश्चात्र सीतायाश्च प्रवेशनं । 54 ॥
 लक्ष्मणस्य च सम्वादे राक्षसेण महात्मना ।
 हृताञ्च जानकीं मत्वा विलापो राक्षसस्य च । 55 ॥
 जटायोर्दर्शनञ्चैव सत्कारश्च महात्मना ।
 खगराजस्य रामेण कृता चैव जलक्रिया । 56 ॥
 कबन्धस्य वधः प्रोक्तः स्वर्गप्राप्तिश्च पुष्कला ।
 कबन्धस्य च वाक्येन सुग्रीवान्वेषणं परं । 57 ॥
 शबरीदर्शनञ्चैव पम्पायाम्परिदेवनं ।
 इति काण्डं तृतीयन्तु आरण्यकमिति स्मृतं । 58 ॥

Seeta stolen away—Rama's meeting with Soumitra¹—Jutayoo mortally wounded—Seeta's arrival (at Lunka)—Luksmuna's conversation with the great Raghuva—Raghuva's lamentation on being acquainted with the loss of Janukee²—his interview with Jutayoo the king of the vultures—conversation with him—the death of the head-concealed bird—his obtaining heaven—Rama performs his obsequies—Rama, at the word of Kubundha, seeks Soogreeva—his interview with Shuvuree at the pool Pampa—Rama's lamentation.

¹ Lukshmana. ² Seeta.

सर्गाणाञ्च शतञ्चैव सर्गाञ्चैव चतुर्दश ।
 च चारीह सहस्राणि श्लोकानां कीर्तितानि च । 59 ॥
 शतञ्चैवात्र विज्ञेयं श्लोकः पञ्चाशदेव तु ।
 चतुर्थन्तु ततः काण्डं किष्किन्ध्या परिकीर्त्यते । 60 ॥
 ऋष्यमूकगिरिप्राप्ती राववस्य महात्मनः ।
 हनूमद्वर्णनञ्चैव सम्वादञ्चैव कीर्त्यते । 61 ॥
 अरिहणञ्च शैलस्य ऋष्यमूकस्य कीर्तितं ।
 रामसुग्रीवसखञ्च वालिपौरुषकीर्तनं । 62 ॥
 सप्ततालप्रभेदञ्च प्रत्ययोत्पादनन्तथा ।
 वालिसुग्रीदयुद्धन्तु वालिना वध एव च । 63 ॥

This is the third Book, called *Arunuyka Kanda*, containing one hundred and fourteen sections, and four thousand one hundred and fifty couplets.

The fourth part, called *Kishkindha Kanda*, contains an account of the great *Raghuva*'s arrival at the mountain *Rishyumooka*—his interview with *Hunooman*. His conversation with him related—*Rama*'s ascending the mountain *Rishyumooka*—the friendship of *Rama* and *Soogreeva*—the prowess of *Vali* related—*Rama*'s piercing the seven palmyra trees, and the confidence excited thereby in *Soogreeva*—the combat between *Vali* and *Soogreeva*, and the death of *Vali*—the mourning for *Vali* in the inner apartments

अन्तःपुरविलापश्च ताराकाश्यमेव च ।
 सुग्रीवस्याभिषेकश्च वालिपुत्रसमर्पणं । 64 ॥
 विलापो राघवस्यात्र लक्ष्मणेन च सान्वनं ।
 प्राविष्टविलापश्चैवात्र शरद्वर्णनमेव च । 65 ॥
 विलापश्चैव शरदि समयस्य च लङ्घनं ।
 सुग्रीवं प्रति रामस्य कोपो यत्र प्रकीर्तितः । 66 ॥
 रामस्य कोपं विशाय लक्ष्मणस्य च सम्भ्रमः ।
 श्रेष्ठं लक्ष्मणस्याथ दौत्येन गमनकथा । 67 ॥
 सुग्रीवस्य तथा चात्र गमनं राघवाश्रमे ।
 प्रसादनञ्च रामस्य वानराणाञ्च संग्रहः । 68 ॥

—Tara's lamentation—she commits the son of Vali to Rama—the installa-
 tion of Soogreeva—Raghuva's lamentation—he is comforted by Lukshmuna
 —his lamenting the rainy season—description of autumn—Rama's lamenta-
 tion in autumn—Soogreeva exceeds the stated time—Rama's anger against
 Soogreeva related—Luksmuna's respectful sensibility at perceiving the displea-
 sure of Rama—the sending of Luksmuna—his journey—his delivering the
 message to Soogreeva—Soogreeva's journey to Raghuva's abode—his appeas-
 ing Rama—his collecting the Monkeys—description of the earth by the great

पृथिव्या वर्णनञ्चैव सुग्रीवेण महात्मना ।
 प्रस्थानं वानराणाञ्च अकुरीयस्य चार्पणं । 69 ॥
 हनूमत्प्रभृतीनाञ्च विन्ध्यपर्वतलङ्घनं ।
 स्वयंप्रभागुहायाश्च प्रवेशः परिकीर्तितः । 70 ॥
 अप्रवृत्तौ च वैदेह्या विषादगमनं महत् ।
 प्रायोपवेशनञ्चात्र वानराणां महात्मनां । 71 ॥
 दर्शनञ्चात्र सम्पातेर्गृधराजस्य धीमतः ।
 निवेदनञ्च लङ्काया गृधराजेन धीमता । 72 ॥
 चतुर्थमेतत् काण्डन्तु कैष्किन्धमिति संज्ञितं ।
 सर्गाश्चैवात्र विज्ञेयास्तुःषष्टिस्तु संख्यया । 73 ॥

Soogreeva—departure of the monkeys—the ring given to *Hunooman*—he
 and the other apes pass the mountain *Vindhya*—they enter the cave of *Swu-*
yumprubha—their distress at not obtaining tidings of *Videhee*—the monkeys
 attempt to starve themselves—their interview with *Sumpate*, the wise king
 of the vultures—his information respecting *Lunka*. The fourth part called

श्लोकानां द्वे सहस्रे च अष्टौ श्लोकशतानि च ।
 श्लोकानाञ्च शतं ज्ञेयं पञ्चविंशतिरेव च । 74 ॥
 अतः परं प्रवक्ष्यामि काण्डं सुन्दरसंज्ञितं ।
 हनूमत्प्रवृत्तञ्चैव सुरसायाश्च दर्शनं । 75 ॥
 मैनाकस्य गिरेश्चैव दर्शनं परिकीर्तितं ।
 निधनं सिंहिकायाश्च लङ्कादर्शनमेव च । 76 ॥
 प्रवेशश्चैव लङ्काया वर्णनं निचयस्तथा ।
 मार्गणञ्चैव वैदेह्या रावणान्तःपुरे शुभे । 77 ॥
 दर्शनं पुष्पकस्येह आपानस्य च वर्णनं ।
 दर्शनं राक्षसेन्द्रस्य रावणस्य दुरात्मनः । 78 ॥

Kishkindhya Kanda contains sixty four sections, and two thousand nine hundred and twenty five verses.

After this follows the *Soondura Kanda*. Hunooman's leap—his interview with *Soorusa*—arrival at the mountain *Minaka*—the death of *Singhika*—Hunooman's view of *Lunka*—he enters *Lunka*—a description of it—his excursions (therein)—his search for *Videhee* in the elegant inner apartments of *Ravana*—he sees (the chariot) *Pooshpuka*—description of the public places—his interview with the wicked *Ravana*, king of the *Rukshuses*—the flower

निचयः पुष्पकस्येह जानक्याश्चैव मार्गणं ।
 अदर्शने च वैदेह्याः शोकोपगमनं तथा । 79 ॥
 प्रविश्याशोकवनिकां वैदेह्याश्चैव दर्शनं ।
 प्रवेशो रावणस्येह रक्षसः प्रमदावने । 80 ॥
 प्रलोभनञ्च सीताया रावणस्य च भर्त्सनं ।
 गर्जितं राक्षसीनाञ्च हनूमद्वर्शनं तथा । 81 ॥
 अभिज्ञानप्रदानञ्च सीतासम्भाषणतथा ।
 चूडामणिप्रदानञ्च प्रतिसन्देश एव च । 82 ॥
 वनप्रभङ्गः क्रूराणां राक्षसानाञ्च भर्त्सनं ।
 किङ्कराणां वधश्चैव मन्त्रिपुत्रवधस्तथा । 83 ॥

garden—Hunooman's search after Janukee, and his distress at not finding her—his entrance into the garden *Ushoka*, and interview with *Videhee*—the entrance of the *Rakshus Ravana* into the garden of the women—he solicits *Seeta*, and she reproaches him—the threats of the *Rakshusees*¹—*Seeta's* interview with *Hunooman*—his presenting the token of remembrance, and his conversation with *Seeta*—her giving the jewel (from her head dress), and her reply to the meesage of *Rama*—the destroying of the grove—*Hunooman's* reproach of the cruel *Rakshuses*—the slaughter of the servants—of the counselor's sons—of the General, and *Uksha*. The combat between *Hunooman* and

¹ The female *Rakshuses*: this word, whether masculine or feminine, is written two ways, *Rukshus* and *Rakshus*.

सेनापतिवधश्चात्र अक्षस्य च वधस्तथा ।
 कीर्तितं हृदयुद्धं हनूमन्मेघनादयोः । 84 ॥
 ब्रह्मास्त्रेण च बन्धो वै मारुतेः परमाद्भुतः ।
 निवेदनञ्च दूतस्य भर्त्सनञ्च हनूमतः । 85 ॥
 लाङ्गुलोद्दीपनञ्चैव लङ्कादाहस्तयैव च ।
 सीताया दर्शनं भूयः प्रत्यागमनमेव च ॥ 86 ॥
 जाम्बुवत्प्रमुखैश्चैव हरिभिः सह सक्रमः ।
 तथा मधुवनप्राप्तिर्मधूनाञ्च विलोपनं । 87 ॥
 दर्शनं देवमार्गस्य भङ्गो मधुवनस्य च ।
 अङ्गदप्रमुखानाञ्च हरीणां रामदर्शनं । 88 ॥

Megha-nada—the binding of Marooti¹ by the Bruhma-ustra—the report of
 the messengers to Ravuna—his invective against Hunooman—the burning
 of Hunooman's tail, and his burning of Lunka—his second interview with
 Seeta, and his return—the junction of Jamboovan and the other monkeys—
 they arrive at the wood of honey², and make havock there—their views of
 the path of the gods to the wood—description of the honey-forest—Unguda

¹ The son of Muroot, the wind, viz. Hanooman.

² The pundits are divided in their opinions about this forest: it was, most probably, a vine-
yard.

हनूमतः परिष्वक्ते राघवेण महात्मना ।
 प्रवृत्तिश्चैव सीताया मणिदानन्तयेव च । 89 ॥
 लङ्काया दर्शनश्चैव दर्शनं रावणस्य च ।
 सीताया दर्शनश्चैव प्रतिसन्देश एव च । 90 ॥
 दुर्गकर्मविधानञ्च राक्षसानां विचेष्टितं ।
 अशोकवनिकाभङ्गं दुर्गस्य च विनाशनं । 91 ॥
 यत्रैतत् कथयामास हनूमान्नामवाय वै ।
 यत्र सुग्रीवसहितो राघवः सहलक्ष्मणः । 92 ॥
 महता हरिसैन्येन प्रययौ दक्षिणामुखः ।
 सर्वे च सहिता यत्र निविष्टाः सागरं प्रति । 93 ॥

and the other monkeys return to Rama—the conversation of Hunooman with the great Raghuva—the intelligence respecting Seeta, and the gift of the token—Hunooman's view of Lanka, and interview with Ravuna related—his interview with Seeta, and her reply to the message—the difficult enterprise—the conduct of the Rakshases—the destruction of the garden Usoka, and the fort. This part, in which is contained the conversation of Hunooman with Raghuva, and in which Soogreeva, with Raghuva and Lukshmuna, at-

इत्येतत् पञ्चमं काण्डं सुन्दरं परिकीर्तितं ।
 सर्गाणामत्र संख्या च काण्डे सुन्दरसंज्ञिते । 94 ॥
 चत्वारिंशत्त्रयस्यैव सर्गाः सम्यग्गुदाहृताः ।
 श्लोकानां द्वे सहस्रे च चत्वारिंशच्च पञ्च च । 95 ॥
 अतः परञ्च षष्ठन्तु युद्धकाण्डमिति स्मृतं ।
 यत्र रामो महाबाहुः सागरं समुपस्थितः । 96 ॥
 यत्र लङ्कां जिगमिषुर्मन्त्रयामास राक्षसः ।
 प्राप्तञ्च राक्षसं श्रुत्वा मन्त्रयामास रावणः । 97 ॥
 समार्थी यत्र रामेण ज्येष्ठमाह विभीषणः ।
 मुच्यतां मैथिली राजन् स्वस्यस्तु नगरस्य च । 98 ॥

tended by a large army of monkeys, goes to the south, and all united go to the sea, is the fifth, called *Soondura Kanda*. It contains forty three sections, and two thousand and forty five verses.

Afterwards follows the sixth part, called *Yooddha Kanda*, in which is contained an account of the mighty Rama's arriving at the sea—of his passing over to *Lunka*, and his consultation with the apes. *Ravana's* consultation on hearing of his arrival—*Vibheeshuna*, desirous of peace with Rama, addresses his elder brother, "O King, let *Mithilee* be liberated, and your city be pre-

एतद्धि परमं श्रेयो विपरीते ऽनयो भवेत् ।
 एवमुक्त्वा दशग्रीवः क्रोधसंरक्तलोचनः । 99 ॥
 जघान यत्र पादेन भ्रातरं वै विभीषणं ।
 रावणं परिसंत्यज्य चतुर्भिः सचिवैः सह । 100 ॥
 आगच्छ द्राघवाभ्यासं गदापाणिर्विभीषणः ।
 अभिषिक्तश्च रामेण लङ्काराज्ये विभीषणः । 101 ॥
 सागरात्तायमादाय प्रयत्नेन महात्मना ।
 यत्र सागरमुत्तीर्य सकृतो ऽसौ महात्मना । 102 ॥
 यत्र रामस्य संरम्भः समुद्रस्य च दर्शनं ।
 नलसेतुक्रिया चैव सागरानुमते तथा । 103 ॥

served. Do not act contrary to this good advice." At this speech Dusha-
 greeva,¹ his eyes inflamed with anger, strikes his brother Vibheeshuna with
 his foot—Vibheeshuna, with his club in his hand, entirely abandoning Ravuna,
 goes over with his four counsellors to Rama—Vibheeshuna, crossing the sea
 and uniting himself with the great Rama, is, with great respect, appointed by
 him to the government of Lunka, by the affusion of water brought from the
 sea—Rama's preparations for warlike operations, and his view of the sea—at
 the command of Sagura,² Nula makes a bridge over the sea—the great Raghu-

¹The ten-necked: an epithet of Ravuna.

²The Sea personified.

तरणञ्चैव घोरस्य सागरस्य महात्मनः ।

सुवेलासादनञ्चैव चारप्रणिधिरेव च । 104 ॥

शुक्रसारणवाक्यञ्च वानरानीकदर्शनं ।

मन्त्राणां राक्षसेन्द्रस्य मायारामशिरःक्रिया । 105 ॥

वाक्यानि सरमायाञ्च सीताश्वासनमेव च ।

तत्र माल्यवतो वाक्यं लङ्काया गुप्तिरेव च । 106 ॥

मन्त्राणां राघवबले चराणाञ्च प्रवेशनं ।

सुवेलारोहणञ्चैव तथा लङ्कावरोधनं । 107 ॥

समारम्भञ्च युद्धस्य द्वन्द्वयुद्धप्रवर्त्तनं ।

सुप्तन्नयश्कोपादिवधो यत्र विशद्भितः । 108 ॥

va's crossing the dreadful gulf—his station on *Soovela*—*Raghava*'s speech and the report of the messengers—the conversation of *Shooka* and *Saruna*—review of the army of monkeys—the consultation of the king of the *Rakshuses* and his forming (an appearance of) *Rama*'s head by magic—the discourse of *Suruma*—*Seeta* takes encouragement—the discourse of *Malyuvan* with *Ravana*—the fortifying of *Lunka*—consultation in the army of *Rama*—the entrance of his messengers into the city—he ascends *Soovela*, the blockade of *Lunka*—the commencement of the war—the engaging in single combats—the death of *Sooptughna*, *Yujnukopa*, and others related—the nocturnal

रात्रियुद्धविधानञ्च शरबन्धस्तथैव च ।
 सुपर्णदर्शनञ्चैव शरबन्धविमोक्षणं । 109 ॥
 धूम्राक्षस्य वधश्चैव तथैवाकम्पनस्य च ।
 ग्रहस्तस्य वधश्चैव प्रभञ्जो रावणस्य च । 110 ॥
 दुर्गकर्मविधानञ्च कुम्भकर्णप्रबोधनं ।
 दर्शनं कुम्भकर्णस्य संप्रश्नो राघवस्य च । 111 ॥
 निर्याणं कुम्भकर्णस्य चानराणाञ्च सम्प्रमः ।
 सुग्रीवग्रहणञ्चैव प्रमोक्षश्चात्र कीर्त्यते । 112 ॥
 वधश्च कुम्भकर्णस्य राघवात् समुदाहृतः ।
 नरान्तकवधश्चात्र देवान्तकवधस्तथा । 113 ॥

battle—the binding of Rama's army by the serpent-arrows—the interview
 with Soopurna,¹ and his unloosing the serpent-bonds—the death of
 Dhoomraksha and Akumpuna—the death of Pruhusta, and the discom-
 fiture of Ravuna's army—the difficult enterprize undertaken—the wak-
 ing of Koombha-kurna—Rama's view of Koombha-kurna, and his enquiry
 about him—the march of Koombha-kurna and the consternation of the
 monkeys—the seizing and the escape of Soogreeva related—the death of
 Koombha-kurna by Rama—the death of Nurantuka and Devantuka—of

¹ Guroora.

महोदरवधश्चैव वधस्त्रिशिरस्तथा ।

महापार्श्ववधश्चात्र अतिकायवधस्तथा । 114 ॥

मेघनादास्त्रमोहश्च ससैन्ये राघवे तथा ।

ओषध्यानयनञ्चापि प्रबोधश्च हनूमता । 115 ॥

उल्काभिहारयुद्धश्च वधः कुम्भनिकुम्भयोः ।

मकराक्षवधश्चात्र निर्गमे रावणस्य च । 116 ॥

मायासीतावधश्चात्र मेघनादवधस्तथा ।

क्रोधश्च राक्षसेन्द्रस्य तथारिष्टानकं महत् । 117 ॥

रावणस्य विनिर्याणं विदूपाक्षवधस्तथा ।

मत्तस्यापि वधश्चात्र उन्मत्तवध एव च । 118 ॥

Muhodura and *Trishira*—of *Muhaparshwa* and *Utikaya*—*Raghuva* with his army rendered insensible by the weapon of *Megha-nada*¹—*Hunooman*'s bringing a remedy and reviving them—the fight with torches—the death of *Koombha*, and *Nikoombha*—of *Mukurakshya*—*Ravuna*'s march—the killing of the *Seeta* formed by illusion, and the death of *Megha-nada*—the anger of the king of the *Rakshuses*, and his great consternation—*Ravuna*'s march and *Viroopakshu*'s death—The death of *Mutta* and *Oonmutta*—*Raghuva*'s

¹ *Indrujit*.

राघवस्य च वाक्यानि भर्त्सनं रावणस्य च ।

रामरावणयोश्चैव शस्त्रयुद्धं महात्मनाः । 119 ॥

लक्ष्मणस्य वधश्चैव विलापो राघवस्य च ।

आषध्यानयनश्चैव लक्ष्मणोत्थानमेव च । 120 ॥

प्रदानं देवराजेन रथस्य च महात्मनः ।

मातलेर्दर्शनश्चैव शक्रवाक्यनिवेदनं । 121 ॥

संग्रामे राक्षसेन्दस्य अभक्तेः रावणस्य च ।

सारथेर्भर्त्सनश्चैव रावणेन दुरात्मना । 122 ॥

देवानां विग्रहश्चैव गगणे दानवैः सह ।

द्वैरथञ्च महाद्वारं सप्ताहभूमिकम्पनं । 123 ॥

speech and Ravuna's invective—the fight of the great Rama and Ravuna—
Lukshmuna killed—Rama's lamentation—medicine brought, and Lukshmuna
revived—the chariot given to Rama by the king of the gods—the ap-
pearing of Matuli and the advice of Shukra to Rama—the defeat of Ravuna,
king of the Rakshuses, in the battle—the invective of Ravuna against the
charioteer—the combat of the gods and the Danuvas in the air—the dread-
ful combat of the two chariots—an earthquake for seven days—the death

वधश्च राक्षसेन्द्रस्य त्रिषु लोकेषु विष्णुतः ।

इति षष्ठमिदं काण्डं युद्धकाण्डमिति स्मृतं । 124 ॥

सर्गाणाञ्च शतं शेषं पञ्च सर्गास्तथैव च ।

काण्डे ह्यस्मिन् तथा संख्या श्लोकानाञ्चापि शन्यते । 125 ॥

चत्वार्येव सहस्राणि पञ्चश्लोकशतानि च ।

अतस्त्वभ्युदयं नाम सोत्तरं संप्रचक्ष्यते । 126 ॥

यत्र रावणदाराणां विलापः समुदाहृतः ।

विभीषणाभिषेकश्च सत्कारो रावणस्य च । 127 ॥

नूतमसंप्रवेशश्च मैथिल्याश्चैव दर्शनं ।

सीताया निर्गमश्चैव रामेण च समागमः । 128 ॥

of the king of the Rakshuses, famed throughout the universe. This sixth part, called the Yoodha Kanda, contains one hundred and five sections, and four thousand five hundred verses.

The Ubhyooduya or Oottura Kanda: the mourning of Ravuna's wives—the instalment of Vibheshuna—the obsequies of Ravuna—Hunooman's entrance into Lunka and his interview with Mithilee—Seeta's going forth—her interview with Rama—she is reproached by the great Rama—Ra-

भर्त्सनञ्चैव सीताया राघवेण महात्मना ।
 परित्यागश्च वेदेह्यास्तथैवाग्निप्रवेशनं । 129 ॥
 अग्निप्रवेशे च तथा ह्यदाहः परमाद्भुतः ।
 ब्रह्मादीनाञ्च सर्वेषां देवानामिह दर्शनं । 130 ॥
 वृषध्वजस्य देवस्य दर्शनञ्चात्र कीर्त्यते ।
 पितामहाद्गरप्राप्तिः पितुर्दर्शनमेव च । 131 ॥
 कैकेय्याः शापनाशश्च तुष्टिर्दशरथस्य च ।
 शक्राद्गरस्य संप्राप्तिर्हरीणां प्रतिजीवनं । 132 ॥
 रत्नानां संविभागश्च राक्षसेन्द्रेण धीमता ।
 पुष्पकरोहणञ्चैव राघवस्य महात्मनः । 133 ॥

ma's rejection of Videhee, and her entrance into the fire—her surprising incombustibility—the appearing of Bruhma and all the gods—the appearing of the god Vrishudwuzar¹ described—Bruhma's blessing obtained—the appearing of Rama's father—the removal of Dushu-rutha's curse from Kikeyee—and the high satisfaction of Dushu-ratha—Rama obtains a blessing from Shukra—the resuscitation of the monkeys—the jewels divided among the monkeys by the wise king of Lunka—the great Raghuva mounts the chariot Pooshpuka—the return of all the monkeys and of the

¹ Shiva.

वानराणाञ्च सर्वेषां राक्षसानान्तयेव च ।
 इतियानञ्च कथितं विस्तरेण महात्मना । 134 ॥
 भरद्वाजाश्रमप्राप्तिर्ऋषेर्दर्शनमेव च ।
 नन्दिग्रामप्रवेशश्च गुह्यणञ्चैव दर्शनं । 135 ॥
 अयोध्यासंप्रवेशश्च व्रतस्य च समापनं ।
 अभिषेकश्च रामस्य प्रमोदो नगरस्य च । 136 ॥
 यौवराज्यप्रदानञ्च भरतस्य महात्मनः ।
 मुनीनामिह संप्राप्तिरुत्पत्तिश्चैव रक्षसां । 137 ॥
 त्रैलोक्यविजयाख्यानमहल्याकीर्तनन्तथा ।
 सीतानिर्वासनञ्चैव लक्ष्मणेन महात्मना । 138 ॥

Raksuses related at large—their arrival at the residence of Bhurudwaja—
 their interview with the sage—they enter the town of Nundi, and meet their
 elder relatives—the entry into Uyodhya—the completion of the vow—Ra-
 ma's installation, and the joy of the city—the office of prime minister con-
 ferred on the great Bhuruta—the visit of the sages—the origin of the Rak-
 shuses related—their conquest of the universe—the story of Uhulya—Seeta
 carried into the wood by Luksmuna—her arrival at the residence of Valmikee

वाल्मीकाश्रमसंप्राप्तिर्मथित्याश्रात्र कीर्त्यते ।
 कुशीलवसमुत्पत्तिरिच्छाकुलवृद्धये । 139 ॥
 लवणस्य वधश्चात्र शत्रुघ्नेन प्रकीर्तितः ।
 शम्बूकस्य वधश्चात्र कुम्भयानिसमागमः । 140 ॥
 अलङ्कारस्य संप्राप्तिः श्वेतोपाख्यानमेव च ।
 अश्वमेधसमारम्भो गीतश्रवणमेव च । 141 ॥
 काव्यस्य चान्ते विज्ञाय स्वपुत्रौ तौ कुशीलवौ ।
 वाल्मीकेष्वेव वाक्यानि विलिखि राघवस्य च । 142 ॥
 रसातलप्रवेशश्च वैदेह्याः परमाद्भुतः ।
 राघवस्य च संरम्भो दर्शनं परमेष्ठिनः । 143 ॥

related—Kooshee and Luva born to augment the family of Ikshwakoo—the
 killing of Luvuna by Shutrughna related—the killing of Shumbhooka and
 the meeting with Koombhuyoni—the obtaining of the ornaments—the sto-
 ry of Seeta—the beginning of the Ushwamedha—the hearing of the song
 (the Ramayuna)—Rama recognizes his two sons Kooshee and Luva at the
 end of the song—the discourse of Valmikee—Raghuva's lamentation—the
 surprising descent of Videhee to the regions below—Raghuva's rising an-
 ger—Bruhma's visit—the arrival of Kala and Deorbasa—the surrender

कालदुर्वाससोः प्राप्तिः संत्यागो लक्ष्मणस्य च ।
 सुहृदाञ्चैव षोडशानां राघवाणां महामनां । 144 ॥
 महाप्रस्थानगमनं स्वर्गप्राप्तिञ्च पुष्कला ।
 इत्याभ्युदयिकं काण्डं सप्तविंशं सहोत्तरं । 145 ॥
 नवतिः संख्यया सर्गाः श्लोकानाञ्चात्र कीर्त्यते ।
 त्रीणि श्लोकसहस्राणि तावन्त्येव शताणि च । 146 ॥
 षष्टिः श्लोकास्तथा ज्ञेयाः काण्डे ऽस्मिन् परिसंख्यया ॥
 सर्गाणां षट्शतानीह विंशतिश्चैव संख्यया । 147 ॥

of *Laksmuna* by Rama—the departure of Rama's friends—of the people of
Uyodya and the *Raghuvas*—their happy arrival in heaven. Thus far the
Ubhyyooduyika Kanda, together with the *Bhuvishya* and the *Oottura*, contain-
 ing ninety sections and three thousand three hundred and sixty verses.

This is the whole of the *Ramayuna*, admired by the sages, containing six
 hundred and twenty sections, and twenty four thousand verses. This is

इत्येतद्रामसम्बन्धमाख्यानमद्विसंस्तुतं ।
 चतुर्विंशतिसाहस्रं सर्वपापभयापहं । 148 ॥
 आख्यानं वैष्णवं दिव्यं कृतं वाल्मीकिना स्वयं ।
 धन्यं यशस्यमायुष्यं पुत्रीयं पुष्टिबर्द्धनं । 149 ॥
 पठेद्दिमां पर्वणि यः समाहितः कथां शुचिर्दाशरथेर्महात्मनः ।
 विमुच्यतेऽसौ कलुषेण मानवः सुखं स गच्छेच्च मृतोऽपि सद्गतिं । 150 ॥

इत्यर्धे रामायणे महर्षिवाल्मीकीये आदिकाण्डे अनुक्रमणिका
 नाम तृतीयः सर्गः ।

the divine poem written by Valmikee himself, which destroys all sin and fear, procures wealth, fame, long life, and posterity—and increases health. Whoever, purified, reads at the purvas¹ with collected mind, this history of the great Dasharuthee, will be liberated from sin, obtain present felicity, and after death enter among the blessed.

Thus far the third section of the Ramayuna, composed by the great Valmikee, called the table of contents.

¹ The eighth and fourteenth days of the moon's increase, and decrease, the day of the new and of the full moon, and the day of the sun's entering a new sign.

श्रुत्वा पूर्वं काव्यबीजं देवर्षेनारदादृषिः ।
 लोकादन्विष्य भूयश्च चरितं चरितव्रतः । १ ॥
 उपसृश्योदकं सम्यग्भुनिः स्थित्वा कृताञ्जलिः ।
 प्राचीनाग्रेषु दर्भेषु काव्यस्यान्वेष्टते गतिं । २ ॥
 तपोबलेन चान्विष्य चरितं भूरितेजसः ।
 जन्म रामस्य सुमहद्दीर्घं सर्वानुकूलतां । ३ ॥

SECT. IV.

Having heard the theme of the poem from Narada, the divine sage, and realized the particulars by meditation,¹ the devout Mooni, glorious as the sun, touching water placed on the *koosha*² with its points eastward, with joined hands, sought the best method of arranging the poem, and by the power of *Tupussya*,³ revolving in his mind the story of the illustrious Rama

1. 'By meditation.' The original expression *lokat* is doubtful. Some of the pundits render it "from the people," others render it as above. As the former rendering is, however, directly contradictory to the promise at first made to Valmikee, the latter has been preferred.

2. A kind of grass.

3. Intense meditation on one object; a species of devotion to which great power is ascribed by the Hindoos, and in which a number of ceremonies may be included.

लोकस्य प्रियतां क्षान्तिं सौम्यतां सत्यशीलतां ।

विश्वामित्रस्य चरितं मन्त्रलभं तथैव च । 4 ॥

ताडकायाश्च निधनं यज्ञकार्यस्य साधनं ।

नानाचित्राः कथाश्चान्या विश्वामित्रमहामुनेः । 5 ॥

मिथिलागमनञ्चैव धनुषश्च विभेदनं ।

रामरामविवादञ्च भयं दशरथस्य च । 6 ॥

तथाभिषेकं रामस्य कैकेया दुष्टभावतां ।

व्याघातञ्चाभिषेकस्य रावणस्य विवासनं । 7 ॥

राज्ञः शोकं विलापञ्च मोहं मरणमेव च ।

प्रकृतीनां विषादञ्च तथैव च विसर्जनं । 8 ॥

—his birth—his great heroism—his readiness to assist others—his estimation in the eye of all—his clemency—his beauty—his veracity—the history of Vishwamitra—Rama's obtaining the Muntra—the killing of Taruka—the completion of the sacrifice—the various discourse of Vishwamitra—the coming to Mithila—the breaking of the bow—the quarrel of Rama and Pursoo-Rama—Dusha-rutha's fear—the anointing of Rama—the evil disposition of Kikeyee—the prevention of the installment—Raghuva's banishment—the sorrow, lamentation, excessive grief, and death of the king—the lamentation of his

निषादाधिपसंवादं सूतस्य च निवर्त्तनं ।
 गङ्गायाश्चैव सन्तारं भरद्वाजस्य दर्शनं । 9 ॥
 भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनं ।
 वास्तुकम्पनिवेशञ्च भरतागमनन्तथा । 10 ॥
 प्रसादनञ्च रामस्य पितुश्च सलिलक्रियां ।
 पादुकाद्यभिषेकञ्च नन्दिग्रामनिवेशनं । 11 ॥
 दाण्डकारण्यगमनं विराधस्य वधन्तथा ।
 दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमं । 12 ॥
 अनुसूयासमास्याञ्च अङ्गरागस्य चार्पणं ।
 दर्शनञ्चाप्यगस्त्यस्य धनुषो ग्रहणन्तथा । 13 ॥

subjects, and (their) dismissal by Rama—Rama's conversation with the king
 of the Chundalas—the return of the charioteer—the crossing of the Ganges
 —Rama's interview with Bhurudwaja—the journey to Chitrukoota at the
 command of Bhurudwaja—the erecting of the bower—Bhuruta's arrival
 there—the kindness of Rama—the funeral obsequies of his father—the
 appointment of Bhuruta to the regency by giving him the sandals—Rama's
 entrance into the town of Nundi—his journey to the wilderness of Dunduka
 —the killing of Viradhu—the interview with Shurubhunga—the meeting
 with Sooteekshna—the conversation with Unoosooya—the cosmetic given
 to Rama—his interview with Ugustya—his accepting the bow—his dismissal

विसर्जनमगस्त्याच्च वासं पञ्चवटेस्तथा ।
 हासं शूर्पणखायाश्च विह्वलकरणन्तथा । 14 ॥
 वधं खरत्रिशिरसोः कथनं रावणस्य च ।
 मारीचस्य विनाशञ्च वैदेहीहरणं तथा । 15 ॥
 जटायोर्निर्धनञ्चैव विलापं राघवस्य च ।
 कबन्धग्रहणञ्चैव कबन्धस्य वधन्तथा । 16 ॥
 शवर्षा दर्शनञ्चैव पम्पाया दर्शनं तथा ।
 विलापञ्चैव पम्पाया हनूमद्वर्शनं तथा । 17 ॥
 ऋष्यमूकाभिगमनं सुग्रीवेण समागमं ।
 प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहं । 18 ॥

from *Ugustya*—his residence at *Puncha-vuti*—*Soorpunukha*'s jesting with
Rama—her countenance disfigured—the killing of *Khura* and *Trishirus*
 —the report brought to *Ravuna*—the death of *Mareecha*—the rape of *Vide-*
hee—*Jutayoo* mortally wounded—the lamentation of *Raghava*—his finding
Kubundha, and killing him—his interview with *Shuvuree*—the visit to
Pumpa—the lamentation at the lake *Pumpa*—*Rama*'s interview with *Hunoo-*
man there—his going to *Rishyumooka*—his meeting with *Soogreeva*—*Soo-*
greeva's confidence excited—the friendship formed with him—the enmity
 between *Vali* and *Soogreeva*—the death of *Vali*—the appointment of *Soo-*

वालिप्रमथनं राज्ये सुग्रीवप्रतिपादनं ।
 ताराविलापं समयं वर्षारात्रिनिवासनं । 19 ॥
 कोपं राघवसिंहस्य बलानामुपसंग्रहं ।
 दिशः प्रस्थापनञ्चैव यथियासु निवेदनं । 20 ॥
 अकुरीयकदानञ्च ऋक्षस्य विलदर्शनं ।
 प्रायोपवेशनञ्चैव सम्पातेञ्चैव दर्शनं । 21 ॥
 पर्वतारोहणञ्चैव सागरस्य च लङ्घनं ।
 समुद्रवचनाञ्चैव मैनाकस्य च दर्शनं । 22 ॥
 राक्षसीतर्जनं छायाग्राहिण्याञ्चैव दर्शनं ।
 सिंहिकायासु निधनं लङ्कानिलयदर्शनं । 23 ॥

greeva to the kingdom—Tara's lamentation—the time (exceeded)—a night
 spent in the rainy season—the anger of the great Raghuva—the collecting
 of the army—the appointment to different quarters—a description of the
 earth—the presenting of the ring—the visit to the cave of the bears—the
 obstinate refusal of food—the interview with Sumpati—the ascending of the
 mountain—the passage of the sea—the view of Minaka at the command
 of Soomoodra—the roaring of the female Rakshusees—the interview with
 Chhayagrahinee—the death of Singhika—the view of Lanka—the entrance

रात्रिप्रवेशं लङ्कायां चिन्तां हनुमतस्तथा ।
 आपानभूमिगमनमवरोधस्य दर्शनं । 24 ॥
 दर्शनं रावणस्यापि पुष्पकस्य च दर्शनं ।
 अशोकवनिकायानं सीतायाश्चापि दर्शनं । 25 ॥
 राक्षसीतर्जनशृङ्गापि रावणस्य च दर्शनं ।
 सम्भाषणञ्च मैथिल्या अभिज्ञानस्य चर्पणं । 26 ॥
 मणिप्रदानं सीताया वनभङ्गं तथैव च ।
 राक्षसीविद्रवञ्चैव किङ्कराणां निवर्हणं । 27 ॥
 अमात्यपुत्रनिधनं सेनापतिवधस्तथा ।
 अक्षस्य निधनशृङ्गापि निर्धनेन्द्रजितस्तथा । 28 ॥

into it by night—Hunooman's reflections—his going to the palace, his visit
 to the inner apartment—his view of Ravuna—of the chariot Pooshpuka
 —his visit to the garden Ushoka—his interview with Seeta—the outcries
 of the female Rakshues—Hunooman's view of Ravuna—conversation with
 Mithilee—his giving her the token, and receiving from her a gem in return
 —his laying waste the garden—his driving away the Rakshusees, and the
 servants—the death of the counsellor's son—of the general—of Uksha—the
 march of Indrujita—the prince of the monkeys taken—the burning and

ग्रहणं वानरेन्द्रस्य लङ्कादाहाभिमर्दनं ।
 प्रतिप्रयाणमेवापि मधूनां भक्षणन्तथा । 29 ॥
 राघवाश्वासनञ्चापि मणिनिर्यातनन्तथा ।
 सङ्गमञ्च समुद्रस्य नलसेतोञ्च बन्धनं । 30 ॥
 अतारञ्च समुद्रस्य रौद्रं लङ्कापरोधनं ।
 विभीषणेन संसर्गं वधोपायनिवेदनं । 31 ॥
 कुम्भकर्णस्य च वधं मेघनादवधन्तथा ।
 रावणस्य विनाशञ्च शोकं राक्षसयोधितां । 32 ॥
 विभीषणाभिषेकञ्च सीतात्यागं तथैव च ।
 ब्रह्मादिदेवतानाञ्च दर्शनं वचनं तथा । 33 ॥

desolating of *Lunka*—Hunooman's return—his eating the grapes—the en-
 couragement received by *Raghuva* (from) the delivering of the gem—the
 rendezvous at the sea (shore)—the bridge built by *Nula*—the crossing over
 the sea—the dreadful siege of *Lunka*—the union with *Vibheeshuna*—his ad-
 vice about the killing of *Ravuna*—the killing of *Koombhukurna*—of *Magha-*
nadha—of *Ravuna*—the mourning among the *Rakshuses*—the installation of
Vibheeshuna—the rejection of *Seeta*—*Rama*'s interview and conversation with
Bruhma and the other gods—his confidence in *Seeta* restored—the liberation

सीतायाः प्रत्ययैव सीतावाप्तिमरेः पुरे ।
 जीवनं वानराणाञ्च पुष्पकरोहणन्तथा । 34 ॥
 अयोध्यायाञ्च गमनं भरद्वाजसमागमं ।
 प्रेषणं च पुत्रस्य भरतेन समागमं । 35 ॥
 रामाभिषेकाभ्युदयं हरिरक्षोविसर्जनं ।
 अगस्त्यप्रभृतीनाञ्च महर्षीणां समागमं । 36 ॥
 राक्षसानां समुत्पत्तिं रावणस्य जयन्तथा ।
 सीतायाञ्च परित्यागं प्रकृतीनाञ्च रञ्जनं । 37 ॥
 अनागतञ्च यत् किञ्चिद्रामस्य वसुधातले ।
 ग्रामरज्यस्य रामस्य चरितं यच्च धीमतः । 38 ॥

of Seeta from the palace of the enemy—the resuscitation of the monkeys—
 Rama's mounting the chariot *Pooshpuka*—his journey to *Uyodhya*—his
 meeting with *Bhurudwaja*—the sending of the son of *Vayoo*—the meeting
 with *Bhuruta*—the installation of *Rama*—the dismissal of the *Rakshuses* and
 monkeys—the visit of *Ugustya* and the great sages—the origin of the *Rak-*
shuses—the conquests of *Ravuna*—the dismissal of *Seeta*—the happiness of
 of *Rama's* subjects—the few acts of *Rama* not yet performed—the acts
 of the wise *Rama* after he had obtained the kingdom—the arrival of the

आभ्यागमभूषीणाञ्च शत्रुघ्नस्य विसर्जनं ।
 वने प्रसूतिं सीताया लवणस्य रणे वधं । 39 ॥
 मथुरायां निवासञ्च मैथिल्यानयनं तथा ।
 यज्ञस्यान्ते च सीतायाः प्रत्ययस्य निदर्शनं । 40 ॥
 भूमौ प्रवेशं सीतायाः सन्तापं राववस्य च ।
 कालदुर्व्याससोः प्राप्तिं लक्ष्मणस्य विसर्जनं । 41 ॥
 स्थापयित्वा सुतान्राज्ये यथा रामो दिवं गतः ।
 ऋक्षवानरगोपुच्छैः पौरजानपदैरपि । 42 ॥
 एतत्सुतपसा दृष्ट्वा निखिलेन महामतिः ।
 चरितं सत्यसत्यस्य सर्वं काव्ये चकार ह । 43 ॥

sages, and the dismissal of Shatrooghna—Seeta's delivery in the wood—the death of Luvuna in battle—the residence at Muthoora—the bringing of Mithilee—Seeta's fidelity manifested at the end of the sacrifice—her entrance into the earth—Raghuva's distress—the appearance of Kala, and the sage Doorvasa—the parting with Luksmuna—Rama's departure to heaven after establishing his sons in the kingdom—that of the bears, the monkeys, the Gopoochchhas, the people of the city, and of the country—the sage having seen all this by the power of intense devotion, composed, in a poetic form, the story of him devoted to truth.

ततः पुनरहः किञ्चिदुपश्लोकायते मुनिः ।
 तं ब्रह्मा संप्रहस्यैव श्लोक इत्यब्रवीद्वचः । 44 ।
 ततः शिष्याश्च वृद्धाश्च सर्वे चान्ये तपस्विनः ।
 अभिवाद्य महात्मानमृषिं वाक्यं व्यचारयन् । 45 ।
 पादवद्धश्चतुष्पादः श्लोकः श्लोकत्वमागतः ।
 तस्य बुद्धिरियं जाता वाल्मीकेर्भावितात्मनः । 46 ।
 कृत्स्नं रामायणं काव्यं स्वयमेव करोम्यहं ।
 प्रथमे ब्रह्मणा श्रोतं नारदस्य च दर्शनं । 47 ।
 श्रुत्वा स वस्तुमात्रं हि धर्मात्मा धर्मसंहितं ।
 यत्कमन्विष्य भूयो वै यदुक्तं तत्तु तत्ततः । 48 ।

1 Afterwards the sage began to versify, at which Bruhma smiling called it verse—after this his disciples, the venerable old men, and all the devotees, bowing to the dust at the feet of the great sage, said “The stanza expressed in four feet has obtained the name of poetry.” Upon this Valmeeki resolved “I will write the whole poem of the Ramayuna, first spoken by Bruhma, and revealed to Narada.” The virtuous sage, having heard the outlines of this body of ethics, sought to make himself perfectly acquainted with the particulars relating to Rama, the abode of excellencies, to king Dushu-rutha, with

1 In this place the copies vary considerably: some make this the beginning of a new section, while in others it is reckoned a continuation of the former section. Indeed the table of contents is entirely omitted in many copies: this, however, renders the number of couplets incomplete.

गुणावासस्य रामस्य राज्ञो दशरथस्य च ।
सभाष्यस्य साराध्यस्य सान्तःपुरजनस्य च । 49 ॥

हसितं भाषितं यच्च गतं यच्च प्रानुष्ठितं ।
तत्सर्वं धर्म्मवीर्येण यथावत् संप्रपश्यति । 50 ॥

भरतस्य यथावृत्तं शत्रुघ्नस्य च धीमतः ।
वशिष्ठस्य सुमन्तोऽस्य वामदेवस्य चैव हि । 51 ॥

विश्वामित्रस्य देवर्षे राजर्षेर्जनकस्य च ।
रक्षसां वानराणाञ्च यथावीर्यं विचेष्टितं । 52 ॥

सीतासहायेन किञ्चित्कथितं वसता वने ।
महासत्त्वेन रामेण लक्ष्मणेन च धीमता । 53 ॥

his queen, his kingdom, and seraglio—his jesting, his conversation, his walking, and the whole of his actions; all this the Mooni clearly beheld through the power of devotion—also the deeds of Bhuruta, and the wise Shatrooghna—of Vushishtha and Soomuntoo—of Vama-deva too, and the divine Vishwamitra, and the royal sage Junuka—of the Rukshuses, and the monkeys, their conduct and heroism—what was said to Seeta dwelling in the wood, by the mighty Rama, and the wise Lukshmuna.—Valmeeki, who at one view compre-

ततः पश्यति तत् सर्वं वाल्मीकिर्योगमास्थितः ।

त्रिलोक्यदर्शी तत् सर्वं तपोयोगबलेन च । 54 ॥

तत् सर्वं तत्त्वतोऽन्विष्य रामवृत्तान्तमात्मवान् ।

ददर्श चैव शतयज्ञं पाणावामलकं यथा । 55 ॥

दृष्ट्वा चानन्तरं चक्रे रामस्य चरितं महत् ।

धर्मकामार्थसंयुक्तं पुण्यश्रवणकीर्त्तनं । 56 ॥

श्रुतिरत्नचयाकीर्णं काव्यसागरमद्भुतं ।

कृत्वा चेदमशेषेण काव्यं रामायणाक्षयं । 57 ॥

चिन्तयामास क इदं लोकेऽस्मिन् प्रथयिष्यति ।

अथ चिन्तयतस्तस्य महर्षेर्भावितात्मनः । 58 ॥

hends the universe, absorbed in abstraction, beheld the whole by the power of intense devotion. By diligent search he clearly beheld the whole of the story of Rama as plainly as he beheld an *Amluka*¹ fruit in his hand. Having seen it, he proceeded to compose the history of Rama, connected with virtue, riches, and every object of desire, the hearing and repeating of which is an act of holiness; an astonishing ocean,² filled with the jewels of the Veda.

The Ramayuna being completely finished, he reflected thus, 'Who will make this poem known to the world?' Thentwo disciples of Valmeeki, who, in the

¹ *Phyllanthus emblica*.

² This alludes to an idea common among the Hindoos, that the sea abounds with every kind of riches.

तदा जगद्दत्तः पादौ मुनिवेशधरौ वने ।
 वाल्मीकिशिष्यौ तद्वृणौ दूषोदार्यगुणान्वितौ । 59 ॥
 कुशीलवाविति ख्यातौ सीतारामाङ्गसम्भवौ ।
 कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ । 60 ॥
 भ्रातरौ स्वरसम्पन्नौ ददर्शश्चमवासिनौ ।
 स तु मेधाविनो दृष्ट्वा वेदेषु परिनिष्ठितौ । 61 ॥
 स ता मूर्ध्नि युपाभ्यां वाल्मीकिर्भगवानृषिः ।
 आवाचेदं तदा वाक्यं प्रणतावगतः स्थितौ । 62 ॥
 आर्घं रामायणं काव्यमिदं तावन्मया कृतं ।
 गृह्णीतं मन्त्रियोगेन पुण्यश्रवणकीर्तनं । 63 ॥

wood, had assumed the habit of sages, *Kooshee* and *Luva* by name, the offspring of *Seeta* and *Rama*, young, beautiful, generous, and accomplished, laid hold of the thoughtful sage's feet; *Valmeeki*, the divine sage, beheld these royal brothers *Kooshee* and *Luva*, acquainted with sacred knowledge, famous, of melodious voice, inhabitants of the hermitage—Having beheld these ingenuous youths, eminent in the *Veda*, he, kissing their heads, said, to these two who stood bowing before him. At my command take the *Ramayuna*, the poem composed by me, the hearing and repeating of which is holiness, describing

घोलस्यवधसंयुक्तं धर्मकामार्थसंहितं ।
 पाद्यं गेये च मधुरं प्रमाणैस्त्रिभिरन्वितं । 64 ॥
 तन्वोगीतैश्च मधुरैरन्वितं सप्तभिः स्वरेः ।
 जातिभिः सप्तभिर्युक्तं श्रोतुः श्रुतिमनोहरं । 65 ॥
 शृङ्गारवीरवीभत्सरोद्वेगैश्च सभयानकेः ।
 करुणाद्भुतहास्यैश्च युक्तं कायरसैरपि । 66 ॥
 एवमुक्त्वा च तौ बालौ भगवानृषिसत्तमः ।
 सम्यगध्यापयामास काव्यं रामकथाश्रयं । 67 ॥

the death of Poulustya,¹ and producing virtue, wealth, and every object
 desire, pleasant to be read, and adapted to the three measures of time;² sw
 when performed on stringed instruments, or sung with the seven modulati
 of the voice ; connected with the seven kinds of time, ravishing to the ear,
 citing love, courage, disgust, anger, terror, compassion, surprize, and la
 ter.' Having said this to the two youths, the excellent and divine sage a
 rately taught them the whole of the poem respecting Rama. The wh

¹ Ravuna.

² Viz. When sung in slow, middle, or quick time.

वाग्विधेयं तदा ताभ्यां कृतं तच्चाप्यशेषतः ।
 पुण्यं रामायणं काव्यं तदा तो मुनिः प्रवोत् । 68 ॥
 गीयतामिदं स्थापनं भवद्भ्यामृषिसंसाद ।
 राजर्षीणां पुण्यकृतां साधूनाञ्च समागमे । 69 ॥
 गुरुर्गैवमनुज्ञातो ततस्तौ देवहृषिणौ ।
 कुशीलौ रामपुत्रौ प्रकृता मधुरस्वरौ । 70 ॥
 हृषानुहृषौ रामस्य विम्बद्विम्बमिवोद्भूतौ ।
 वेदवेदाङ्गेतिहासशास्त्रेषु परिनिष्ठितौ । 71 ॥
 तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ ।
 भ्रातॄणो स्वरसम्पन्नौ गान्धर्वद्विव हृषिणौ । 72 ॥

this sacred poem being committed to memory by these two, the sage addressed them: 'Let this story be sung by you in the assembly of the sages, in the concourse of the royal Rishis of virtuous conduct, and in the assemblies of the good.' Commanded by their preceptor, the brothers Kooshee and Luva, the sons of Rama, of god-like beauty, with voices by nature melodious, the exact resemblance of Rama, the reflected image of his perfections, eminent in the Veda, the Vedanga, the (Itihasa), and the Shastra, acquainted with the mysteries of the Gundhurvas, skilled in musical time and expressive gesture, of powerful voice, in form like the Gundhurvas, sung the de-

जगत्तुस्तौ तदा काव्यं मधुरं मधुरस्वरैः ।
 यथापदिष्टमृषिणा सन्निधौ ब्रह्मवादिनां । 73 ॥
 तयोर्ब्रह्माभवत् प्रीतः सेऽस्य सुरसत्तमाः ।
 गन्धर्वाः पतगाश्चैव पन्नगाश्च महर्षिभिः । 74 ॥
 तौ कदाचित् समेतानामृषीणां देवरूपिणौ ।
 काव्यं तज्जगतुः प्रीतौ कुमारौ कलमद्भुतं । 75 ॥
 श्रुत्वा च मनयः सर्वे परं विस्मयमागताः ।
 हर्षविस्मयसम्पन्ने नैत्रैरनिमिषैरिव । 76 ॥
 समीगुस्तत्र तत् काव्यं श्रोतुकामाः सहस्रशः ।
 काव्यं रामायणं मध्ये सहितादभ्यगायतां । 77 ॥

lightful poem in the presence of the Veda-reading sages, and Brūhma and
 Indra, with the chief deities, the Gundhurvas, the birds, the serpents, and the
 great Rishis, were delighted with these youths. At a certain time the two be-
 loved and god-like princes sang the surprising poem to the assembled sages.
 All the sages were astonished, and, earnest to hear the poem, crowded around
 by thousands with eyes fixed though joy and wonder; while the princes in
 the midst sung in concert the poem relating to Rama. The listening sages

शृण्वतान्तु तदा वाक्यमृषीणां हर्षसम्भवः ।
 संवशाऽभन्महाशब्दः साधुसाधिति शंसतां । 78 ॥
 सुप्रोतमनसश्चैव मुनयो धर्मवत्सलाः ।
 शशंसुर्भातरौ तत्र गायन्तौ तौ कुशीलवौ । 79 ॥
 अहो भावानुगं काव्यमहो गीतमहो स्वरं ।
 अहो भगवतः सम्यक् रामस्य चरितं महत् । 80 ॥
 चिरवृत्तमपि ह्येतत् प्रत्यक्षमिव दृश्यते ।
 संस्कृतं मधुरञ्चैव समाक्षरपदक्रमं । 81 ॥
 प्रयोक्तारविमौ चापि सम्यगत्र कुशीलवौ ।
 कुमारौ देवगर्भाभौ तह्णौ मधुरस्वरौ । 82 ॥

exclaiming "Excellent! excellent!" united in a joyful burst of applause.

Then the delighted sages, eminent in virtue, applauding, addressed the brothers Kooshee and Luva, singing there, "Oh! this poem! the very expression of nature! Oh! the song! Oh! the tune! Oh! the exquisite story of the divine Rama! Ancient things are beheld as though they had been transacted before our eyes. These, singing this poem, in language polished and mellifluous, and exact in measure, are the two princes Kooshee and Luva, of a divine origin, young, and of melodious voice. Oh! how pleasing to the ear! how

अहो अयमहो स्वाद्यमहो गीतमविस्वरं ।

यत्नञ्च मधुरञ्चैव परया स्वरसम्पदा । 83 ॥

पदसन्धिसमायुक्तं तालमानसमन्वितं ।

संरक्तञ्चातिरक्तञ्च परया स्वादुसम्पदा । 84 ॥

एवं प्रशस्यमानो तौ श्लाघ्यमानौ महर्षिभिः ।

भूयोऽप्यनन्तरं साधु मधुरञ्चाप्यगायतां । 85 ॥

प्रीतः कश्चिन्मुनिस्ताभ्यां पानीयकलसन्ददौ ।

कश्चिदन्यफलं स्वादु वल्कलं कश्चिदीफितं । 86 ॥

अन्यः कृशाजिनमदात् यज्ञसूत्रं तथापरः ।

कश्चित् कमण्डलुं प्रादात् मौञ्जोमन्यो महामुनिः । 87 ॥

grateful! Oh! the song, without a discordant sound! clear, set to a delightful air; the words, formed by exact rule, are joined with the nicest care; the poem sung in just time, with due modulation of voice, and rendered exquisitely pleasing by the nicest taste.* Thus applauded and caressed by the great sages, they again sung the delightful song. Pleased with these young princes, one sage presented them with a jar of water; another with forest fruits of delicious taste; a third with a bark dress; another with the skin of an antelope; ¹ another honoured them with the sacrificial thread; one

¹ Religious devotees carry with them the skin of an antelope for to sit upon.

वृषीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः ।
 ताभ्यां ददौ तदा हृद्यः कुठारमपरो मुनिः । ८८ ॥
 काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः ।
 जटाबन्धनमन्यस्तु काष्ठरज्जु मुदान्वितः । ८९ ॥
 यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः ।
 औडुम्बरीं वृषीमन्यः स्वस्ति केचित्तदावदन् । ९० ॥

gave them a *kumunduloo*,¹ another the grass band of the *koupeenā*,² another presented them with his seat,³ while another sage gave them the sacred *koupeenā*.⁴ Then another *Mooni*, highly pleased, gave them an axe, while others presented them with the garment of red cloth,⁵ and another sage with a garment made of bark : one gave them his *juta*, and another, delighted, presented his faggot rope,⁶ another presented them with the sacrificial pitcher, and others with a burden of wood, another gave them a seat made of the fig tree.⁷

¹ A pot of earth or the shell of a gourd, used to collect alms.

² The original word means a rope made of the leaves of the *Saccharum Sara*, and used to tie the *koupeenā* round the waist.

³ Generally made of the sacred *kooshee*.

⁴ A piece of cloth, or bark, about a foot square, worn for the sake of decency.

⁵ A peculiar sort of cloth called *gerooa*, so called from its being coloured with red ochre.

⁶ A rope used to tie up their bundles of wood for sacrifice.

⁷ *Ficus Gloerata*.

आयुष्यमपरे प्रादुर्मुदा तत्र महर्षयः ।
 ददुस्त्रैवं वरान् सर्वे मुनयः सत्यवादिनः । 91 ॥
 आश्चर्यमिदमाख्यातं मुनिना संप्रकीर्तितं ।
 परं कवीनामाधारं समाप्तञ्च यथाक्रमं । 92 ॥
 एवं पूर्वमिदं काव्यं मुनिभिः प्रतिपूजितं ।
 बीजभूतं मनुष्याणां कवीनामार्चमद्भुतं । 93 ॥
 प्रशस्यमानो तावदेवं कदाचिद्देवद्वपिणो ।
 राजधानीषु राज्ञाञ्च समीपेष्वभ्यगायतां । 94 ॥
 अथाश्वमेधे रामो ऽपि तावुभातुपगायकौ ।
 सत्कृत्यानाययामास पुनर्वैरासकारिभिः । 95 ॥

Another sage wished them prosperity, while others bestowed on them long life; thus all the sages, eminent for truth, poured on them their benedictions.

This surprising poem, methodically arranged, applauded by the sages; this ancient poem containing the essence of poetry, the original of human poems, did these two famous and god-like ones sing in many palaces, in the presence of kings. After this, Rama, by trusty messengers, brought these two singers, with great respect, to the *Ushwamedha*.¹ At the conclusion of the ceremonies

¹ The sacrifice of a horse, esteemed by the Hindoos a most meritorious act.

ताविदं जगतुस्तत्र काव्यं रामप्रचेदितौ ।
 कर्मान्तरेषु विप्राणां रामलक्ष्मणसन्निधौ । 96 ॥
 शत्रुघ्नभरतादीनामन्येषाञ्च महोक्षितां ।
 वशिष्ठात्रिपुरोगानां सन्निधौ ब्रह्मवादिनां । 97 ॥
 रामस्तत्रासने शुभे स्रज्वास्तरणसंवृते ।
 उपविश्य तु शुश्राव तदात्मचरितं महत् । 98 ॥
 अर्धं रामायणं सार्द्धं भ्रातृभिर्भरतादिभिः ।
 यैरजानपदैश्चैव वृतः शतसहस्रशः । 99 ॥
 तान्त्रगानोयसदृशो कुमारौ देवद्वयिणौ ।
 दृष्ट्वा तु रूपसम्पन्नौ विनीतो तावुभौ ततः । 100 ॥

they, commanded by him, sung this poem, in the presence of the brahmans,
 and Rama, Lukshmuna, Shatroogha, Bhuruta, and other princes. Vushish-
 tha, Utri, and others, who utter the words of the Veda, being near. Sur-
 rounded by Bhuruta and his other brothers, and by myriads of the people,
 Rama, sitting on a white seat beneath a spangled canopy, heard the Rama-
 yuna, the story of his own great exploits, composed by the sage. Rama be-
 holding these two ingenuous, beautiful, god-like princes, singing with melo-
 dy equal to the most exquisite instruments, said to Lukshmuna and the rest

उवाच लक्ष्मणं रामः सर्वान्धैव सभासदः ।
 श्रूयतामिदमाख्यानमनयोदेववर्चसोः । 101 ॥
 विचित्रार्थपदं सम्यगायतोर्मधुरस्वरं ।
 तन्नीलयवदत्यर्थं विश्रुतार्थमगायतां । 102 ॥
 ह्लादयत् सर्वगात्राणि मनांसि हृदयानि च ।
 श्रोत्राश्रयसुखं गेयं तदुभौ जनसंसदि । 103 ॥
 इमौ हि बालौ नृपलक्षणांश्चितौ कुशीलवौ चैव महातपस्विनौ ।
 ममेति वृत्तं किल गीतमद्भुतं महर्षिवाल्मीकिकृतं प्रगास्यतः । 104 ॥
 ततस्तु तौ राघवसंप्रचोदितावगायतां काव्यमिदं यथाक्रमं ।
 स चापि रामः सहितः समागतैर्बभूव तत्रार्पितचेतनहृदा । 105 ॥

इत्यार्षे रामायणे आदिकाण्डे काव्योपसंक्षेपः ।

assembled, "Hear this song full of various incident, and accompanied with music by these divine youths. These are singing to the assembly a song, delightful to the ear, and exhilarating to the bodies, the minds, and the spirits of all. These two youths, *Kooshee* and *Luva*, imprinted with royal marks, these great devotees, are making known my surprising story written by *Valmeeki*." Afterwards these two, by *Rama's* command, sung this poem from beginning to end, *Rama*, meanwhile, with all who were assembled, remaining fixed in attention.

Thus far, the abstract of the *Ramayuna* composed by the sage.

ततस्तौ स्वरसम्पन्नौ कुमारौ तत्र संसदि ।

अगायतां नवं काव्यं रामायणमिति श्रुतं । १ ॥

सागरान्ता मही येषामसीद्दीर्घार्जिता किल ।

आमनोः पुण्यकीर्त्तीनां राज्ञाममिततेजसां । २ ॥

सगरः पूर्वजो येषां सागरो येन खानितः ।

षष्टिः पुत्रसहस्राणि यं यान्तं पृच्छतेऽन्वयुः । ३ ॥

SECTION V.

Afterwards those two princes with melodious voice, sung in the assembly the new poem named the Ramayuna. This poem, herald of the glory of Ikshwakoo's race, contains the story of those virtuous heroes of boundless renown, who, descended from Munoo, by their valour acquired a mighty empire, extending even to the ocean; the first of whom, Sugura, followed by sixty thousand sons, dug (the channels of) the sea. Hear the virtue-applauding po-

इच्छाकूनामिदं तेषां वंशे कीर्त्तिविवर्द्धनं ।
 निबद्धं पुण्यकीर्त्तीनां रामायणमिति श्रुतं । 4 ॥
 तदिदं श्रूयतामार्घं पुण्यं पापभयापहं ।
 धर्मकामार्थसंयुक्तं श्रु तस्मत्पुण्यवृंहितं । 5 ॥
 कोशलो नाम मुदितः स्फोटो जनपदो महान् ।
 निविष्टः सरयूतीरे पशुधान्यधनवर्द्धमान् । 6 ॥
 अयोध्या नाम तत्रासोन्नगरी लोकविश्रुता ।
 मनुना मानवेन्द्रेण पुरैव परिनिर्मिता । 7 ॥
 आयता दश च द्वे च योजनानि महापुरी ।
 श्रीमती त्रीणि विस्तीर्णा नवसंस्थानशोभिता । 8 ॥

em, the Ramayuna, the pure words of the sage, destroying sin and fear, connected with holiness, wealth, and every object of desire, and amplifying the Veda and Smriti.

On the banks of the Suruyoo is a large country, called Koshula, gay and happy, and abounding with cattle, corn, and wealth. In that country was a famous city called Uyodhya; built formerly by Munoo the lord of men. A great city, twelve yojanas in extent, the houses of which stood in triple and long extended rows. It was rich, and perpetually adorned with new im-

सुविभक्तान्तरपथा सुविभक्तान्तरायणा ।

शोभिता राजमार्गेण जलसंसिक्करेणुना । 9 ॥

नानावणिग्जनेपेता नानारत्नविभूषिता ।

महाशालावृता दुर्गा उद्यानाम्रवनेर्युता । 10 ॥

दुर्गगम्भीरपरिखा नानायुधसमन्विता ।

कवाटतोरणयुता उपेता धन्विभिः सदा । 11 ॥

राजा दशरथो नाम महात्मा राष्ट्रवर्द्धनः ।

तां पुरीं पालयामास स्वपुरीं मन्ववानिव । 12 ॥

दृढद्वारप्रतेलीकां सुविभक्तान्तरायणां ।

नानायन्त्रायुधवतीं नानाशिल्पगुणान्वितां । 13 ॥

provements, the streets and alleys were admirably disposed, and the principal streets well watered. It was filled with merchants of various descriptions, and adorned with abundance of jewels; difficult of access, filled with spacious houses, beautified with gardens, and groves of mango trees, surrounded by a deep and impassable moat, and completely furnished with arms; was ornamented with stately gates and porticos, and constantly guarded by archers. As Mughuvun protects Umuravutee so did the magnanimous Dusha-rutha, the enlarger of his dominions, protect Uyodhya, fortified by gates firmly barred, adorned with areas disposed in regular order, and abounding with a variety of musical instruments, and warlike weapons; and with artificers of every

सूतमागधसम्वाधां श्रीमतीमतुलप्रभां ।
 शतद्वीपरिघोषेतामृच्छितध्वजतोरणां । 14 ॥
 बधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीं ।
 हस्यश्वरथसंघूरणां नानायानसमाकुलां । 15 ॥
 नानार्पार्थिवदूतैश्च वणिग्भिश्चापशोभितां ।
 विमानशतसम्वाधां सर्वैश्च विभवैर्युतां । 16 ॥
 नानारत्नचयाकीर्णां धनधान्यसमन्वितां ।
 देवतायतनैश्चैव विमानैरभिषोभितां । 17 ॥

kind. Prosperous, of unequalled splendor, it was constantly crowded with cha-
 riateers, and messengers, furnished with shutughnees¹ and purighas,² adorned
 with banners, and high arched porticos, constantly filled with dancing girls,
 and dancing men, crowded with elephants, horses, and chariots, with mer-
 chants, and ambassadors from various countries, frequented by the chariots of the
 gods, and adorned with the greatest magnificence. It was decorated with vari-
 ous kinds of jewels, filled with wealth, and amply supplied with provisions,

¹ Shutughnee. This word signifies literally an instrument capable of destroying a hun-
 dred at once. The pundits say it means a cannon.

² Purighas ; probably a kind of club

महोद्यानप्रपाभिश्च रुचिराभिरलङ्कतां ।
 प्रविभक्तमहावेष्टमां नरनारीगणान्वितां । 18 ॥
 विद्वद्भिरार्यपुरुषैराकीर्णाममरोपमैः ।
 आरोहमिव रत्नानां प्रतिष्ठानमिव श्रियः । 19 ॥
 महाप्रासादशिवरैः शैलाग्रैरिव शोभितां ।
 विमानचयसम्वाधामिन्दस्यैवामरावतीं । 20 ॥
 अष्टापदपदालेख्यैरन्यामालिखितामिव ।
 नानारत्नचयश्चित्रां हृष्टपुष्टजनेर्युतां । 21 ॥

beautified with temples, and the sacred chariots,¹ adorned with gardens, and
 baths, and spacious buildings, and full of inhabitants. It abounded with
 learned sages, in honour equal to the immortals; it was embellished with
 magnificent palaces, the domes of which resembled the tops of mountains, and,
 surrounded with the chariots of the gods like the *Umuravutee* of *Indra*, it re-
 sembled a mine of jewels, or the residence of *Shree*; ² the walls were variegated
 with divers sorts of gems like the divisions of a chess-board, and it was filled

¹ Probably the *Rutha*, a very large carriage in which *Jugunnatha* is drawn in procession,
 and which generally stands near his temple.

² *Lukshmee*, the goddess of prosperity.

अविच्छिन्नान्तरगृहां समभूमिनिवेशनां ।

मृदङ्गवेणुवीणानां रम्यैः शब्दैर्निनादितां । 22 ॥

नित्योत्सवसमाजाषां नित्यहृद्यजनैर्युतां ।

ब्रह्मवोषस्वनवतीं धनःस्वननिनादितां । 23 ॥

वरान्नपानकपिलां शालितपुलभोजनां ।

धूपमाल्यहविर्गन्धैर्हृद्यैश्चाप्यधिवासितां । 24 ॥

लोकपालोपमेः शूरेः सर्वशास्त्रार्थपारगैः ।

गुप्तां योधशतैश्चापि नागैर्भागवतीमिव । 25 ॥

with healthful and happy inhabitants ; the houses formed one continued row, of equal height, resounding with the delightful music of the tabor, the flute, and the harp. The city, echoing with the twang of the bow, and the sacred sound of the *Veda*, was constantly filled with convivial assemblies, and societies of happy men. It abounded with food of the most excellent kind ; the inhabitants were constantly fed with the *Shali*¹ rice ; it was perfumed with incense, chaplets of flowers, and articles for sacrifice, by their odour cheering the heart. It was guarded by heroes in strength equal to the regents² of the universe, and versed in all the *shastras* ; by warriors, who protect it, as the hydras guard *Bhoguvutee*.³ As the great *Indra* protects his capital, so was this city,

¹ The rice produced in the cold season, which is accounted the best kind.

² These are eight demi-gods, who are said to be placed at the cardinal and the intermediate points of the universe.

³ The river of *Patala* or the subterraneous regions, i. e. *Gunga*, who in *Patala* assumes that name. 'Hydras,' the original word is *Naga*, which generally denotes *serpent* : as some of these serpents, however, had many heads, the term *hydra* is not wholly inapplicable to them.

स्वयञ्चैवेन्द्रकल्पेन पुरी देवपुरोपमा ।

सुगुप्तेच्छाकुनायेन राज्ञा दशरथेन सा । 26 ।।

वराग्निमद्भिर्गुणवद्भिरन्विता द्विजोत्तमैर्वदधुङ्गपारगैः ।

सहस्रदैः सत्यतपोदयान्वितैर्महर्षिकल्पैर्यतिभिर्यतात्मभिः । 27 ॥

इत्यार्षे रामायणे आदिकाण्डे अयोध्यावर्णना ।

resembling that of the gods, protected by king Dusha-rutha the chief of the Ikshwakooos. This city was inhabited by the twice-born, who maintained the constant sacrificial fire ; (men) deeply read in the Veda and its six Ungas, endowed with excellent qualities, profusely generous, full of truth, zeal, and compassion, equal to the great sages, and having their minds and appetites in complete subjection.

The end of the first section of the first book, containing a description of Uyodhya.

N n

तस्यां पूर्यामयोध्यायां वेदवेदाङ्गपारगः ।
 दीर्घदर्शी महातेजाः पौरजानपदप्रियः । १ ।।
 इक्ष्वाकूनामृतिरथो यज्वा धर्मभृताम्बरः ।
 महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः । २ ।।
 बलवान् विजितामित्रो नीतिमान् विजितेन्द्रियः ।
 धनधान्यैश्च विभवेः शक्रवैश्रणोपमः । ३ ।।
 आदिराजो मनुर्विव इजानां परिरक्षिता ।
 राजा दशरथो नाम बभूव त्रिदशोपमः । ४ ।।

SECTION VI.

In this city *Uyodhya* was a king named *Dusha-rutha*, descended from *Ikshwakoo*, perfectly skilled in the *Veda* and *Vedangas*, prescient, of great ability, beloved by all his people, a great charioteer,¹ constant in sacrifice, eminent in sacred duties, a royal sage, nearly equalling a *Muhurshi*,² famed throughout the three worlds, mighty, triumphant over his enemies, observant of justice, having a perfect command of his appetites; in provisions, wealth, and magnificence equal to *Shakra*, or even to *Vishruvuna*,³ and protecting his subjects like *Munoo* the first sovereign. This king, *Dusha-rutha* by name,

¹ This was formerly esteemed a high accomplishment among the *Hindoos*.

² There are four kinds of sages or *Rishis*: the *Rajurshi* or royal sage, the *Muhurshi* or great sage, the *Bruhmurshi* or sacred sage, and the *Devurshi* or divine sage; of these the first is esteemed the lowest, and the last the highest.

³ *Koovera*.

तेन सत्याभिसन्धेन त्रिवर्गमनुपश्यता ।
 यालिताभूत् पुरीसाथ शक्रेण वामरावती । 5 ।।
 हृष्टपुष्टजने तस्मिन् पुरे नैवावज्ज्युतः ।
 कश्चिदासीन्नरे नापि कश्चिदन्यायवृत्तिमान् । 6 ।।
 न चाल्प नेचयः कश्चिदासीत्तत्र जनः पुरे ।
 न चाप्यासीदसन्नुष्टः कुटुम्बी तत्र कश्चन । 7 ।।
 न कदर्यः कश्चिदासीन्नानृती न शठो ऽपि वा ।
 न मानी न च संरम्भी न नृशंसो न कत्थनः । 8 ।।
 नामहात्मा नाप्यशुनो न परस्वोपजीविकः ।
 न चावघेसहस्रायुर्नामर्षी नावज्जपजः । 9 ।।

was equal to the gods. By his steady regard to truth, and his attention to
 the three *Vurgas*,¹ that city was preserved flourishing, even as *Umuravutee*
 flourishes by the care of *Shukra*. In that city of well-fed,² happy people, no
 one was unlearned, no one practised a calling not his own, no one dwelt in
 a mean habitation, no one was unhappy, none without relatives. There was
 no miser, no liar, or swindler, no one proud or rash, none malevolent, no
 boaster, no one mean-spirited, no worthless person, none who subsisted on

¹ *Dharma*, *Urtha*, and *Kama*: viz. religious duties, wealth, and objects of desire.

² Well-fed. The original word *pooshta* is the passive participle of the verb *poosh*, to feed or nourish.

नराः सदारनिरता नार्यश्चासन् पतिव्रताः ।
 सुव्रता धृतिमन्तश्च नरा आसंस्तथा स्त्रियः । 10 ॥
 नाकुण्डली नामुकुटी नास्रग्वी नाविलेपनी ।
 नाचारुप्रावृते नासोद्वरिद्रो वा पुरोत्तमे । 11 ॥
 नामृष्टभूषणधरो न चाप्यासीदनिष्कृष्टकः ।
 नाहस्ताभरणोपेतो नानृजर्न च नास्तिकः । 12 ॥

the wealth of another; there were none who lived less than a thousand years; no one implacable, and none without a numerous offspring. The affections of the men were fixed on their own consorts, and the women were chaste and obedient to their husbands: both sexes were patient and faithful in the discharge of their respective duties: No one was without ear-rings, or a crown,¹ or a necklace; no one went unperfumed, or without elegant clothing, and none were poor in that magnificent city. No one was seen with tarnished ornaments; no one without a *nishka*² of gold, and none without ornaments on the hands. There was no one perverse, no impious person, no brahman without the constant fire,³ no neglecter of sacrifice, no man who gave less to the brahmans than a thousand (rupees), no one in *Uyodhya* who did not pro-

¹ A crown. The *Hindcos* now wear a *mookoota* or crown at their weddings. It was formerly worn on other occasions.

² *Nishka*, a certain weight of gold.

³ A sacrificial fire, kindled by a father at the birth of a son, with which all his religious actions, requiring fire, are performed, and his body is burnt after death.

नानाहिताग्निर्नायज्या विप्रो नाप्यसहस्रदः ।
 कश्चिन्नासीदयोध्यायां सदृत्तरहितो जनः । 13 ॥
 स्वकर्मनिरताश्चासन् सर्वे तत्र द्विजातयः ।
 यज्ञाध्ययननिष्ठाश्च विरताश्च परिग्रहात् । 14 ॥
 न नास्तिको नानृतवाक् न कश्चित् क्रोधने नरः ।
 न सूचको न चाशक्नो नानुचिस्तत्र चाप्यभूत् । 15 ॥
 नामृच्छभुङ्क्ते च दाता नासुगन्धो न चानृजुः ।
 न दुःखी पुह्यः कश्चित् न चासीदनलङ्घितः । 16 ॥

perly discharge the duties of life. All the twice born ¹ there, were devoted to
 their respective duties ; (brahmans) were constant in sacrifice and in reading the
 Veda, and averse to receiving (gifts) ; no man was an atheist, a liar, or pas-
 sionate, there was no tale-bearer, or person infirm, nor any one unclean.²
 No one there fed on unclean things,³ no one was parsimonious, no one
 unperfumed, no one insincere ; there was no one afflicted there, and none
 unadorned with ornaments.⁴ The women in *Uyodhya*, endued with beauty,

¹ Brahmans, Kshutras and Vishyas. The two latter, as well as the former, were initiated
 into their respective tribes, by investiture with the sacred thread: this is called a second birth.

² Unclean. i. e. Ceremonially unclean.

³ Things forbidden by the shastra, as fowls, tame hogs, &c.

⁴ Here is evidently a degree of tautology. The Asiatic mode of heaping epithet upon
 epithet, not always with a due regard to precision, is easily discernible in this description,
 and in many other parts of the poem.

रूपचातुर्यमाधुर्यशीलाचारगुणान्विताः ।
 नार्यश्चासन्नयोध्यायां मृष्टाभरणवाससः । 17 ॥
 नानात्मवान्न च क्रूरो न विदूषो न चालसः ।
 कश्चिदासीद्योध्यायां नाश्रीमान्महामनाः । 18 ॥
 न दीनो नापि चेद्विग्नो नात्रो न भयातुरः ।
 द्रष्टुं शक्यो ह्ययोध्यायां नापि राजन्भक्तिमान् । 19 ॥
 वर्णज्येष्ठान् पूजयन्तः पितृदेवातिथींस्तथा ।
 आसन् दीर्घायुवस्तत्र नराः सत्यपरायणाः । 20 ॥
 आसीत्क्षत्रं ब्रह्ममखं विट् शूद्रं राजभक्तिमतम् ।
 न योनिशंकरश्चापि तत्र नाचारशङ्करः । 21 ॥

wit, sweetness, prudence, industry, and every good quality, were adorned
 with clean ornaments, and dressed in clean apparel; no one was unwise,
 malevolent, deformed, or idle. In *Uyodhya* there was no one unfortunate, of
 narrow mind, or wretched, no one uneasy, no diseased person, no one afflict-
 ed with fear, nor could one be found in *Uyodhya* disaffected to his sovereign.
 Men inhabited this city, who attained a good old age, devoted to truth,
 hospitable, and duly regardful of their superiors, their ancestors, and the gods.
 The *Kshutras*, the superior *Brahmans*, the *Vishyas*, and the *Shoodras* were

1 The ornaments worn by the *Hindoo* women on their hands and feet require perpetual at-
 tention to keep them bright; hence mention is so frequently made of clean ornaments.

एवमिच्छाकुनायेन पालिता साभवत् पुरी ।

यथा पुरस्तान्मनुना मानवेन्द्रेण भूरियं । 22 ॥

योधाना मग्निकल्पानां संयोगेन निवर्त्तिनां ।

गुप्ता पुरी सहस्रैः सा सिंहैरिव गिरेर्गुहा । 23 ॥

काम्बोजदेशजैश्चैव हयैर्वानायजैस्तथा ।

नदीजैर्वाह्लिजैश्चैव कीर्णा हरिहयोपमैः । 24 ॥

विश्वपर्वतजैश्चैव नागैर्हैमवतैस्तथा ।

सत्यवीर्यगुणोपेतैः शूरैरव्यालचेष्टितैः । 25 ॥

पद्माञ्जनकुलोद्भूतैर्भद्रमल्लमृगान्वयैः ।

ऐरावतकुलीनैश्च वामनैरपि च द्विपैः । 26 ॥

devoted to their sovereign. Shunkuras,¹ none were either born, or became thus degraded by their conduct. That city was governed by the chief of Ikshwakoo's race, as the earth had been by Munoo the lord of men. By thousands of warriors, fierce as the glowing fire, and unconquered in battle was it guarded, as the dens of the mountains are guarded by lions. It was filled with horses produced in Kamvoja, Vanayoo, Nudée, and Vahli, resembling the horses of Huri;² and with elephants produced upon the mountains Vindhya, and Himuvut, from the families of Pudmanjuna, Bhudra, Mulla, and Mriga; puissant, trusty, brave, generous, and patient, scorning to steal a victory, tusked elephants of the race of Iravuta, and Vamuna, of Bhudra, Mulla, Bhudra-mulla, and Mriga-

¹ Mixed casts, or casts formed by unlawful mixtures.

² Indra.

भद्रैर्मल्लैर्भद्रमल्लैर्मृगमल्लैश्च संयुता ।
 सा पुरी बज्रभिः कीर्णा तदासीदन्तहस्तिभिः । 27 ॥
 नित्यमत्तैः शुभे द्धानैर्नगैश्चलसन्निभैः ।
 आयोजनाद्वा भूयो वा सत्यधामा व्यकाशत । 28 ॥
 सा पुरी यत्र राजासीत पुरा दशरथो ऽनघः ।
 तां सत्यधाम्नां दृढतारणार्गलां महर्द्धिभिर्वैश्वशतैरलङ्कतां ।
 पुरीं समोद्यानवतीमनुत्तमां सकोशलेन्द्रो नृपतिर्नृपालयत् । 29 ॥
 इत्यार्षे रामायणे वाल्मीकिये बालकाणे षष्ठः सर्गः ॥ ॥

mulla ; elephants always intoxicated, comely, *Dantas*,¹ in size resembling mountains. Their stalls encompassed the abode of truth, the residence of the sinless *Dusha-rutha*, to the extent of a *yojana* on every side. This peerless city, the abode of truth, guarded by strong gates and bars, adorned with palaces and pleasant gardens, encircled with walls, and filled with wealthy inhabitants, did the lord of *Koshula* nourish.

Thus the sixth *Swarga* of the first book of the *Ramayana*.

¹ Elephants who emit a certain liquor called *dana* from the top of the head, are called *Danta*. This is the explanation which the commentaries give : *danta* however, means a tooth ; and this may possibly be the meaning here.

तस्यामात्या गुणैरासन्नित्वाकोः सुमहात्मनः ।

मन्त्रज्ञाश्चेकितज्ञाश्च नित्यं प्रियहिते रताः । 1 ॥

अथैवभूवर्षीरस्य तस्यामात्या यशस्विनः ।

शुचयश्चानुरक्ताश्च राजकार्येषु नित्यशः । 2 ॥

धृष्टिर्जयन्तो विजयः सिद्धार्थोऽत्यर्थसाधकः ।

अशोको मन्त्रपालश्च सुमन्त्रश्चाष्टमो महान् । 3 ॥

ऋत्विजो द्वावभिमतो तस्यास्ताम्रघिसत्तमौ ।

वशिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे । 4 ॥

SECTION VII.

The courtiers of the great descendant of Ikshwakoo were possessed of every excellence, wise, capable of understanding a nod, constantly devoted to their beloved (lord). Eight of the virtuous counsellors of this king were particularly famous, and incessantly engaged in the royal affairs: the great Dhrishti, Juyunta, Vijaya, Siddhartha, Utyurtha-sadhuka, Ushoka, Muntra-pala, and Soomuntra. His two chosen priests were the excellent Vushishtha, and Vama-deva. After these were his counsellors, Nuyujna, Javali, Kashyupa, Gou-

नयज्ञो ऽप्यथ जावालिः काश्यपो ऽप्यथ गौतमः ।
 मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः । 5 ॥
 एतैर्ब्रह्मर्षिभिर्नित्यमृत्विजस्तस्य पौर्वकाः ।
 होमन्तो विनयोपेता नीतिज्ञा विजितेन्द्रियाः । 6 ॥
 मतिमन्तः स्ववहिता राजनिर्देशकारिणः ।
 तेजःक्षमावयःप्राप्ताः क्षितपूर्वाभिभाषिणः । 7 ॥
 अलुब्धा द्युतिमन्तश्च सत्यधर्मपरायणाः ।
 नेषामविदितं किञ्चित् स्वेषु चैव परेषु च । 8 ॥
 चिकीर्षितं क्वचिद्राज्ञो मित्रोदासीनविद्विषां ।
 धर्माचारविवेकज्ञाः सर्वत्र समदर्शिनः । 9 ॥

tuma, the venerable Markundeya, and Katayayuna. With these sacred sages
 were the ancient priests¹ of the king, modest, submissive, profound in the law,
 of subdued appetites, obedient, active, disinterested, forbearing, venerable,
 pleasant, not avaricious, patient, eminent in truth and virtue, and ignorant
 of nothing which related to themselves, or others, neither of the designs of
 those unfriendly to the king, well acquainted with sacred duties, popular
 customs, and the duties of ascetics. Observant of affairs in every place,

¹ Vushistha Vama-deva and others; the former of whom had been priest to the family for
 several generations.

कोषसंग्रहणे युक्तास्तथा बलपरिग्रहे ।

पुत्रेऽपि च प्राप्तदोषे धर्मतो दण्डपातिनः । 10 ॥

अदोग्धारश्च धर्मेण शत्रोरप्यकृतागतः ।

आगतज्ञानविज्ञानाः पितृपैतामहोचिताः । 11 ॥

रक्षितारश्च वर्णानां नित्यं विषयवासिनां ।

कोषसंरक्षणे युक्ता ब्रह्मसस्यारिहिंसकाः । 12 ॥

अतीक्ष्णदण्डवेत्तारः परार्थबलपौरुषाः ।

परस्परेणाविहृद्धाः प्रीतिमन्तः प्रियम्वदाः । 13 ॥

परापवादविरता गुणाढ्या न च गर्विताः ।

आर्यवेशाः सुमनसा न च सन्दिग्धनिश्चयाः । 14 ॥

they were attentive to the treasury and to the army, impartially awarding punishment, even to their own sons when guilty, free from oppression, through regard to justice not causing an enemy to suffer unmerited punishment, acquainted with knowledge divine and human, worthy of their ancestors, constantly protecting the different tribes engaged in the affairs of life, carefully preserving the treasures, punishing those who seek not the prosperity of brahmans, lenient in punishing, and mighty to assist others, not opposed to each other, affectionate, speaking with tenderness, averse to detraction, full of excellence, not arrogant, comely in dress, excellent in disposition, not confident about doubtful matters, devoted to the sovereign's word, and

नरेन्द्रवचनासक्तचेतसस्तत्परायणः ।

स्वगुणेष्वपि विख्याता नामरूपगुणान्विताः । 15 ॥

परमास्त्रेषु विख्याता नयबुद्धिगुणांशुभिः ।

आसंस्तत्र गृह्यतास्तैः सर्वे वर्णाः स्वकर्मभिः । 16 ॥

नासीत् पुरे वा राज्ये वा तस्करो नाशुचिर्नरः ।

न दुष्टः कश्चिदप्यासीत् परदाराभिमर्षकः । 17 ॥

कृत्स्नमासीदनुद्धिगं राज्यं तैः परिपालितं ।

अशस्तं सर्वमेवासीद्राष्ट्रं परबलानि च । 18 ॥

अमात्यैरीदृशैस्तु राजा दशरथोऽन्वितः ।

धर्मतः पालयामास यथिवीमनुरञ्जयन् । 19 ॥

thoroughly attached to his person, famous on account of their own excellencies, and endued with honour, beauty, and virtue, eminent in the use of the best weapons, and illustrious by the display of justice, understanding, and every good quality. By the vigilance of these were all the castles held to their proper employ. Neither in the city nor in the whole country was there a thief, or any one unclean; no wicked person was found, no one who dishonoured his neighbour's wife: protected by these, the whole kingdom remained in perfect security, the country, the cities, and the army were all in a flourishing state. Dusharutha the king, possessed of such courtiers, virtuously governed the world and rendered it happy. Inspecting the whole earth, by his spies as the sun by

अवेक्षमाणश्चरेण महीं सूर्य इवांशुभिः ।

नाधिगच्छेत् क्वचित् किञ्चिदिच्छाकुः शत्रुमात्मनः । २० ॥

तेर्मन्त्रिभिर्मन्त्रहितेनिविष्टेर्विद्वद्विराजैः कुशलैः समस्तैः ।

स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयौर्गोभिरिवाम्बरे उर्कः । २१ ॥

इत्यार्षे श्रीरामायणे आदिकाण्डे ऽमात्यवर्णना ॥ ० ॥

his rays, the descendant of Ikshwakoo found no person of a hostile mind. Surrounded by all these counsellors, learned, faithful, eminent, seeking by wise counsels the good of the kingdom, Dusha-rutha shone resplendant as the sun irradiating the world.

Thus far the section describing the countries,

तस्य धर्मप्रधानस्य धर्मज्ञस्य महात्मनः ।
 सुतार्थं तप्यमानस्य नाभूद्दंशकरः सुतः । १ ॥
 तस्य विन्तयतो बुद्धिरुत्पन्नेयं महामतेः ।
 सुतार्थी वाजिमेधेन किमर्थं न यजाम्यहं । २ ॥
 सुनिश्चितमतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
 मन्त्रिभिः सह धर्मात्मा सर्वैरपि कृतात्मभिः । ३ ॥

SECTION VIII.

To this magnanimous king, acquainted with every duty, pre-eminent in virtue, and performing sacred austerities for the sake of obtaining children, there was no son to perpetuate his family. At length in the anxious mind of this noble one the thought arose, "Why do I not perform an *Ushwamedha* to obtain a son?" The wise and virtuous king with all his counsellors, whom he regarded as himself, having ascertained that it was proper to perform the sacrifice, said to *Soomuntra*, the chief of the counsellors, "Spee-

ततो ऽब्रवीदिदं राजा सुमन्त्रं मन्त्रिसत्तमं ।
 श्रीव्रमानय मे सर्वान् गुहंस्तान् सपुरोहितान् ।
 ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविव्रमः । ४ ॥
 समानयत् स तान् सर्वान् समस्तान् वेदपारगान् ।
 सुयज्ञं वामदेवञ्च जावालिमुच्य वाश्यपं । ५ ॥
 पुरोहितं वशिष्ठञ्च ये चाप्यन्ये द्विजेत्तमाः ।
 तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा । ६ ॥
 इदं धर्मार्थसहितं श्लाघ्यं वचनमब्रवीत् ।
 मम लालप्यमानस्य सुतार्थं नास्ति वै सुखं । ७ ॥
 तदर्थं हयमेधेन यजामीति मतिर्मम ।
 तदहं यद्युमिच्छामि शास्त्रद्वयेन कर्मणा । ८ ॥

"dily bring all my preceptors and priests." At this Soomuntra, quick in execution, going speedily, brought Sooyujna, Vama-deva, Javali, Kashyupa, and the priest Vushishtha, all of them eminent in the veda, with the rest of the eminent twice born. The pious king Dusha-rutha, having paid them respectful homage, addressed them in these virtuous, affectionate, and mild words, "I who am so desirous of children, enjoy not this happiness, on which account I have determined to perform an Ushwumedha, which I would accomplish

कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यतां ।
 ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् । 9 ॥
 वशिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखेरितं ।
 ऊचुश्च परमप्रीताः सर्वे दशरथं वचः । 10 ॥
 संभाराः संभ्रियन्तां तत्तुरगश्च विमुच्यतां ।
 सरय्याश्चेत्तरे तीरे यज्ञभूमिर्विधीयतां । 11 ॥
 सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव ।
 यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता । 12 ॥
 ततस्तुष्टो ऽभवद्राजा श्रुत्वेतद्विजभाषितं ।
 अमात्यानब्रवीद्राजा हर्षयाकुललोचनः । 13 ॥

in a manner exactly conformable to the Shastras. Consider in what way I
 can obtain my wish." Vushishtha and the other brahmans approving, highly
 applauded the word proceeding from the mouth of the king; and all, pleased,
 thus answered Dusha-rutha: "Let the things needful for the sacrifice be
 brought, and the horse be loosed. On the north bank of the Suruyoo let a
 place for the sacrifice be appointed. You, O king, who, for the sake of chil-
 dren, have formed this holy resolution, will assuredly obtain the sons you de-
 sire." Hearing these words of the twice-born, he king was glad; and, with
 eyes overflowing with joy, said to his counsellors, "At the command of my

संभाराः संभ्रियन्तां मे गुह्यणां वचनादिह ।
 समर्थाधिष्ठितश्चाश्वः सोपाध्याये विमुच्यतां । 14 ॥
 सरय्याश्चेत्तरे कूले यज्ञभूमिर्विधीयतां ।
 शान्तयश्चाभिवर्द्धन्तां यथाकल्पं यथाविधि । 15 ॥
 शक्यः प्राप्तुमयं यज्ञः सर्वेणापि महीक्षिता ।
 नापराधो भवेत् कथो यद्यस्मिन् क्रतुसत्तमे । 16 ॥
 छिद्रं हि मृगयन्ते ऽत्र विद्वांसो ब्रह्मराक्षसाः ।
 विधिहीनस्य यज्ञस्य सद्यः कर्त्ता विनश्यति । 17 ॥

preceptors, bring hither the sacrificial implements and speedily loose the horse
 fully caparisoned, and attended by a teacher ; prepare the place for the sacrifice
 on the north shore of the Suruyoo ; be abundant in the Shanti¹ according to
 the rule² and the ordinance. All kings may reap the fruit of this sacrifice per-
 formed without a melancholy defect. The crafty Bruhma Rakshuses earnestly
 seek for a flaw in this business. Whoever performs a sacrifice without due
 regard to the ordinance, immediately comes to nought. Let able men

¹ Shanti, pacification, preliminary ceremonies, designed to avert inauspicious circumstances
 at the sacrifice.

² Kulpa, the section, or treatise relating to this ceremony.

तद्यथाविधिपूर्वं मे क्रतुरेष समाप्यते ।
 तथा विधीयतां यज्ञः समर्थाः करणेष्टिति । 18 ॥
 तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रत्यपूजयन् ।
 पार्थिवेन्द्रस्य तद्वाक्यं यथाज्ञं प्रणिशम्यते । 19 ॥
 तथा द्विजास्ते धर्मज्ञा वर्जयन्ते नृपेत्तमं ।
 अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतं । 20 ॥
 विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत् ।
 ऋत्विगिरूपसंदिद्यो यथावत् क्रतुराप्यतां । 21 ॥

therefore be appointed to conduct this my sacrifice, that it may be accomplished according to the ordinance. All the counsellors acquiescing, applauded these words of the lord of the earth. Then all the virtuous twice-born, acquainted with every duty, having received the king's command, returned home. Having dismissed the brahmans, the king said to his counsellors, "Prepare the sacrifice, as you have been instructed by the officiating priests." The

1 Officiating priests. Different parts of the ceremony are performed by different orders of priests; as the *Udhwarya*, who repeats the mantras of the *Yujoor Veda*. Those here alluded to are the *Ritwiks* who offer the oblation.

इत्युक्त्वा नृपशार्दूलः सचिवान् समुपस्थितान् ।
 विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः । 22 ॥
 ततः स गत्वा ताः पत्नीन् रेन्दो हृदयङ्गमाः ।
 उवाच दीप्तां विशत यक्ष्ये ऽहं सुतकारणात् । 23 ॥
 तासां तेनातिकान्तेन वचनेन सुवर्चसां ।
 मुखपद्मान्यशोभन्त पद्मानीव हिमात्यये । 24 ॥
 एतच्छ्रुत्वा रहः सतो राजानमिदमब्रवीत् ।
 श्रूयतां यत् पुरावृत्तं पुराणे च समाश्रुतं । 25 ॥
 ऋत्विग्भिर्हविष्यो ऽयं पुरावृत्तो मया श्रुतः ।
 सनत्कुमारो भगवान् पूर्वं कथितवान् कथां । 26 ॥

sovereign monarch having said this, dismissed his counsellors, and entered his own house. Afterwards going to his beloved wives, he said, "I will perform a sacrifice for the sake of obtaining a son; you, therefore commence the Deeksha."¹ At these exhilarating words, the water-lily faces of these beautiful queens brightened like the water lily at the departure of the cold season.

The charioteer having heard this, said to the king, "Hearken to a story contained in an antient chronicle, formerly related to me by a venerable priest. O King, the divine Sunut-koomara, the sages being near him, formerly predict-

¹ Certain ceremonies preliminary to sacrifice. They differ according to the nature of the sacrifice which they precede.

ऋषीणां सन्निधौ राजंस्तव पुत्रागमं प्रति ।
 अस्तीह कश्यपसुतो विभाणक इति श्रुतः । 27 ।
 ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति ।
 स वनेजातसंवृद्धो मुनिपुत्रो वनेचरः । 28 ।
 नान्यं प्रज्ञास्यते कश्चिन्मानवं पितृवर्जितं ।
 तस्याक्षुप्तं ब्रह्मचर्यं भविष्यति महात्मनः । 29 ।
 लोकेषु ग्रथितं चेग्रं तपस्तस्य भविष्यति ।
 तपोरतस्य तस्यैवं कालः समभिवर्त्यते । 30 ।
 अग्निं शुश्रूषमाणस्य पितरञ्च यशस्विनं ।
 एतस्मिन्नेव काले तु लोमपादः प्रतापवान् । 31 ।

ed your having a son. There is here a son of *Kushyupa* called *Vibhandu-*
ka: who will have a son known by the name *Rishya-shringa*. This son of
 the sage, born, nourished, and residing in the wood, will know no human crea-
 ture except his father. This great one will be a perpetual *Bruhmuchurya*; ¹ his
 severe austerities will be famous among men. Devoted to mortification and
 the sacrificial fire, his time will be spent in attendance upon his illustrious
 father. At this time, the courageous *Loma-pada*, the renowned and valiant,

¹ The name of a sect of devotees who practise continual mortification.

अङ्गेषु प्रथितो राजा भविष्यति महाबलः ।
 तस्य व्यतिक्रमाद्राज्ञो भविष्यति सुदारुणा । 32 ॥
 अनावृष्टिः सुवोरा वै सर्वलोकभयावहा ।
 अनावृष्ट्यान्तु वृत्तायां राजा दुःखसमन्वितः । 33 ॥
 ब्राह्मणान् श्रुतसंवृज्जान् समानीय प्रवक्ष्यति ।
 भवन्तः श्रुतकर्माणो लोकचारित्र्यवेदिनः । 34 ॥
 समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत् ।
 इत्युक्तास्ते ततो राज्ञा सर्वे ब्राह्मणसत्तमाः । 35 ॥
 वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः ।
 विभाण्डकसुतं राजन् सर्वपापैरिहानय । 36 ॥

will be king in *Unga*.¹ Through that king's misconduct there will be a most dreadful drought, which will fill every one with terror. On account of this drought, the distressed king, calling the brahmans, great in the *Veda*, will say, "You are eminent in the *Veda*, and acquainted with the customs of men, direct to some act by which sin may be expiated." Thus addressed by the king, those excellent brahmans, deep in the *Vedas*, will say to him, "O king, by any method bring hither the son of *Vibhanduka*." Having, O king, with

¹ The Pundits agree in saying that this country lay east of Bengal. They suppose it to be the present *Ava* which, according to Col. Symes, is written *Ungwa*.

आनयित्वा महीपाल ऋष्यशृङ्गं सुसत्कृतं ।
 विभाण्डकसुतं राजन् ब्राह्मणं वेदधारणं । 37 ॥
 अथक् कन्यां शान्तां वै विधिना सुसमाहितः ।
 तेषान्तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते । 38 ॥
 केनोपायेन वै शक्यमिहानेतुं स वीर्यवान् ।
 स निश्चयं यदा राजा स्वयं नाधिगमिष्यति । 39 ॥
 तदा मात्यान् समाहूय प्रतिप्रद्यति निश्चयं ।
 पुरोहितं जनांश्चान्यान् मन्त्रनिश्चयकोविदान् । 40 ॥
 ते चापि पृष्ट्वा नैवात्र प्रतिपत्स्यन्ति निश्चयं ।
 यदा तदा स्वयं राजा मन्त्रिणस्तत्र वक्ष्यति । 41 ॥

much respect, brought this brahman, eminent in the Veda, Rishya-shringa, the son of Vibhanduka, give him your daughter Shanti in marriage, according to the appointed ordinance. The king, hearing their words, will be filled with anxiety: "By what means shall I bring this mighty one." Unable to ascertain by what means he may be brought, the king calling his courtiers, the priests, and others eminent in counsel, will debate the matter with them. When they, asked, will not be able to find a sure method, the king will say to the counsellors, bring Rishya-shringa, the son of the sage from the forest.

आनयध्वं वनात्तस्मादृष्यष्टरुमृषेः सुतं ।
 ते च राज्ञो वचः श्रुत्वा भूय एव महीपते । 42 ॥
 न गच्छेम ऋषेर्भीता इति तं नृपसत्तमं ।
 वक्ष्यन्ति चिन्तयित्वा च तस्योपायान् बह्वस्ततः । 43 ॥
 अनेष्यामो वयं तच्च न च दोषो भविष्यति ।
 इति तेषां वचः श्रुत्वा भूयः स पृथिवीपतिः । 44 ॥
 तृतीयेऽहनि निश्चित्य मन्त्रिभिर्मन्त्रनिश्चयं ।
 वेश्याभिर्मन्त्रिण्यभिरानयिष्ये ऋषेः सुतं । 45 ॥
 लोभयित्वाभ्युपायेन स्वपुरं पितुराश्रमात् ।
 वर्धिष्यति ततो देवस्तस्य राज्ये महीतले । 46 ॥

They, hearing the words of the king, will again reply, "O lord of men we cannot go through fear of the sage." Afterwards, having contrived many methods, they will say, "We will bring him: it will be no crime." The Sovereign of the earth, hearing this, by the advice of his counsellors, will fix upon the third day, replying, "Alluring him from his father's hermitage by courtezans in the disguise of sages, I will bring the sage's son. At the coming of this wise son of the sage, the Deva² will give rain upon the earth." After this

1 'Sovereign of the earth.' This is the literal meaning of the word *Prithivee-puti*, i. e. *Pri-thivee*, the earth, and *Puti*, lord or ruler. It is evident however, that the Hindoo writers use this, and similar epithets, with little regard to precision.

2 *Indra*.

तस्य द्यागमनादेव ऋषिपुत्रस्य धीमतः ।
 ततः स राजा विधिवत् शान्तां तस्मै प्रदास्यति । 47 ॥
 स्वकां दुहितरं भार्यां द्रुपदार्थगुणान्वितां ।
 एवं तस्य स जामाता भविष्यति महातपाः । 48 ॥
 लोमपादस्य राजर्षेर्ऋष्यशृङ्गः प्रतापवान् ।
 राज्ञो दशरथस्यापि स पुत्रानभिकांक्षितान् । 49 ॥
 विधास्यति महातेजा हविर्जत्वाध्वराग्निषु ।
 सनत्कुमारवचनमिति वै संश्रुतं मया । 50 ॥
 ऋषिमध्ये कथयतस्तथा तदिति मे श्रुतं ।
 मन्त्रिभिः सहितश्चैव तथा सत्कृतवांस्तदा । 51 ॥

the king will give to him in marriage, in the appointed manner, his own daughter¹ Santa, beautiful, generous, and accomplished. Thus will the mighty Rishya-shringa, the great devotee, become the son in law of the royal sage Loma-pada. That most energetic one, having poured an oblation on the sacrificial fires, will procure the sons so earnestly desired by Dusha-rutha." These words of Sumat koomara, spoken in the midst of the sages and heard by me, the wise and renowned Loma-pada, king of Unga, with his counsellors,

¹ She was really the daughter of Dusha-rutha, as the sequel of the story will shew; but having been adopted by Loma-pada, she is here called his own daughter, according to the custom of the Hindoos.

अरुणराजो महाशो लोमपादो महायशः ।

इति श्रुत्वा दशरथ इदं वचनमब्रवीत् । 52 ॥

तस्य पुण्यात्मनः साधोर्ब्रह्मचर्यव्रतस्य च ।

मृगैः सार्द्धं विवृद्धस्य कुमारब्रह्मचारिणः ।

कथेयं ऋष्यशृङ्गस्य विस्तरेण त्वयोच्यतां । 53 ॥

इत्यार्षे रामायणे आदिकाण्डे ऋष्यशृङ्गेण ख्याते मन्त्रिवाक्यं ।

received with approbation. *Dusha-rutha* hearing these words, said, "Let the story of *Rishya-shringa*, the virtuous, the good, the *Bruhmuchurya*-devotee, brought up with deer, a *Bruhmucharee* from his childhood, be related at length."

Thus far the ninth *Swarga* of the first *kanda*.

Q₂

इति एष्टः सुमन्त्रस्तदाख्यातमुपचक्रमे ।
 आनीत ऋष्यशृङ्गेऽसौ येनोपायेन मन्त्रिभिः । १ ॥
 तन्मे निगदितं सर्वं शृणु मे मन्त्रिभिः सह ।
 लोमपादमुवाचेदं सहामात्यः पुरोहितः । २ ॥
 उपायो निरुपायोऽयमस्माभिः परिचिन्ततः ।
 ऋष्यशृङ्गे वनचररूपः स्वाध्यायसंयुतः । ३ ॥
 अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च ।
 इन्द्रियाद्यैरभिमतैर्नरचित्तापहारिभिः । ४ ॥

SECTION IX.

Soomuntra thus requested, began : " Hear me relate the method by which the counsellors brought Rishya-shringa. The priests and counsellors then said to Loma-pada, ' The contrivance of a method to accomplish this is beyond our ability. Rishya-shringa is an inhabitant of the forest, devoted to religious austerities and the study of the Vedas, and totally unacquainted with women and the concerns of life and pleasure. By things gratifying to the senses, and fascinating to the heart of man, allure him from the forest. Let

लोभयित्वाभ्युपायेन क्षिप्रमानीयतां वनात् ।
 मुनिवेशप्रतिच्छन्नास्तत्र गच्छन्तु योधितः । ५ ॥
 उपायज्ञाः कलाशास्त्र वैशिके परिनिष्ठिताः ।
 रहस्युपेत्य ता एनमानयन्तु शुभव्रतं । ६ ॥
 लोभयित्वा यथायोगं येनोपायेन शक्यते ।
 श्रुत्वा तथेति तान्राजा प्रत्युवाच विचारयन् । ७ ॥
 मन्त्रिभिः सहितश्चैव तदा तत् कृतवांस्तथा ।
 फलवन्तस्य ये वृक्षाः समूलविट्पास्तथा । ८ ॥
 रोषयित्वा वृहन्नैषु सुरभीणि स पार्थिवः ।
 घनानि च सुगन्धीनि फलान्यास्वादवन्ति च । ९ ॥

females young, wily, and versed in all the arts of allurement, go thither in the habit of sages, and privately, as they have opportunity, by any device, engage his attention and bring him hither.' The king, with his counsellors, having heard this, reflecting replied, Be it so. Then putting this advice into execution, the king planted fruit-trees, with their branches entire, and the earth about their roots, and also trees of sandal wood, in large boats, which he filled with perfumed liquors and delicious fruits. Then enchanting damsels and cour-

सुसमृद्धास्तथा नैभिः प्रयाता यत्र वै मुनिः ।
 वारमुखास्तथा वेश्या गत्वा तन्निर्जनं वनं । 10 ॥
 ऋषिपुत्रस्य धीरस्य नित्यमाश्रमवासिनः ।
 पित्रा स नित्यसन्दिद्ये नतिचक्राम आश्रमात् । 11 ॥
 आश्रमस्य विदूरस्था यत्र कुर्वन्ति दर्शने ।
 नातिदूरे तदा तस्युराश्रमस्य महामुनेः । 12 ॥
 तस्य सन्दर्शनार्थिन्य ऋषिपुत्रस्य धीमतः ।
 विभाण्डकभयोद्विग्ना वनगुल्मलतावृताः । 13 ॥
 चारयित्वा तु तमृषिमाश्रमाद्भिनिर्गतं ।
 ततः सन्दर्शने तस्य ऋषिपुत्रान्तिके पुनः । 14 ॥

tezans being collected, went in these boats to the wood where the Mooni resided. Arriving at the uninhabited forest, the abode of the wise son of the sage, who, constantly instructed by his father, abode in the hermitage, and never passed its boundaries. To gain a sight of the wise son of the sage, they remained at a small distance from the hermitage, and, trembling for fear of Vibhanduka, hid themselves in the forest beneath the wide-spreading creepers, and climbing plants. Learning by their attendants, that the sage was gone from his hermitage, they, in the view of the sage's son, played with various and

चित्रं संक्रीडमानास्ताः क्रीडनैर्विविधैस्तदा ।

कन्दुकैश्चैव गायन्त्यः क्रीडन्त्यः प्लुतवलितैः । 15 ॥

मदविह्वलिताः काञ्चित् प्रपतन्त्युत्पतन्ति च ।

न यनभ्रूविकारैश्च हस्तैरम्बुजसन्निभैः । 16 ॥

संज्ञाश्रिताः प्रकुर्वन्त्यः पुंसां हर्षविवर्द्धिनीः ।

नूपुराणिञ्जितरवैः कोकिलाभिरुतेन च । 17 ॥

गन्धर्वनगरप्रख्यं प्रगीतमिव तद्धनं ।

धूयमानैश्च चासोभिः सूक्ष्मैरङ्गदभूषणैः । 18 ॥

चरस्परं विनिव्रजन्त्यः शोभन्ते ललितेन च ।

सौगन्धिकेन माल्येन चूर्णैश्च सुसुगन्धिभिः । 19 ॥

sportive gambols, singing and romping with leaps and reboundings, some inebriated, leaping and falling, others with water lily hands, ogling with their eyes and brows, produced sensations of unchaste desire. With the jingle of the Noopora¹ and the singing of the kokilas, the wood was rendered vocal like the city of the Gundhuras. Striking each other with their garments, and their delicate hand-ornaments, these damsels adorned with necklaces of odoriferous flowers,² and perfumed with sweet scented powders,

¹ An ornament for the feet furnished with bells.

² Bracelets or chaplets of flowers.

कामसंजननार्थाय ऋषिपुत्रस्य धीमतः ।
 सर्वतः प्रकिरन्ति स्म ललमाना वराङ्गनाः । 20 ॥
 अभूतपूर्वं तद्दृष्ट्वा विस्मितः साध्वसं गतः ।
 दृष्ट्वैव च सुचार्वङ्गीस्तास्तदा तनुमध्यमाः । 21 ॥
 सुचित्राभरणावेशा गायन्तीर्मधुरस्वराः ।
 निश्चक्रामाश्चमात्तस्मादृष्यशृङ्ग ऋषेः सुतः । 22 ॥
 न तेन जन्म प्रभृति दृष्टपूर्वास्तथाविधाः ।
 नार्यो वा पुरुषो वा न्ये परराष्ट्रनिवासिनः । 23 ॥
 स तद्देशमुपागम्य जातकौतूहलस्तदा ।
 विभाण्डकसुतो राजंस्तस्यै परमविस्मितः । 24 ॥

sported about that they might excite the impure desires of the wise son of the sage. Astonished at this novel sight, Rishya-shringa viewing these beautiful females of slender waist, adorned with ornaments curiously wrought, and singing with melodious voices, came out of his hermitage. The son of Vibhanduka, O king, having never from the day of his birth seen women, man, or an inhabitant of any city or country, going near them with excited curiosity, stood greatly amazed. The inebriated females of elongated eyes¹

¹ Eyes which have the corners considerably elongated are esteemed a mark of great beauty among the Hindoos, particularly, says the pundit, if they extend to the ears!

ताञ्च तं विस्मितं दृष्ट्वा जगुः कलपदाक्षरं ।
 गीतं मधुरभाषिण्यो जहसुस्त्रायतेक्षणाः । 25 ॥
 अब्रुवन्सैनमभ्यासमागम्य मदविकृताः ।
 को ऽसि कस्य सुतश्च त्वं त्वरावान् समुपगतः । 26 ॥
 एकश्च विजने ऽरण्ये कस्माच्चरसि संश नः ।
 ज्ञातुं त्वां वयमिहामस्तत्त्वमावद्व नः प्रभो । 27 ॥
 एवमुक्तः स ताभिस्तु विभाणकसुतो वशी ।
 अदृष्टपूर्वास्तु दृष्ट्वा कामदृष्टास्तः स्त्रियः । 28 ॥
 ऋषिपुत्रस्तदात्मानमाख्यातुमुपचक्रमे ।
 पिता विभाणको नाम महर्षिः काश्यपोत्तमः । 29 ॥

and mellifluous speech, seeing his surprize, sung a soft, slow air, and ap-
 proaching him, said, "Who are you? Whose son are you thus suddenly
 come to us? Tell us why you wander in this uninhabited forest? We wish
 to know who you are; O sir, answer us truly." Thus addressed, the son of
 Vibhanduka, captivated by the view of these alluring females, (a sight to
 him perfectly new,) began to relate his own story. "My father is a great
 sage, of the family of Kushyupa, Vibhanduka by name. I am his son,

R

तस्याहमैरसः पुत्र ऋष्यशृङ्ग इति श्रुतः ।
 यूयं किमर्थमायातास्त्वेरावन्ते ममाश्रमं । 30 ॥
 किञ्च वः क्रियतां कार्यं क्षिप्रं संशितुमर्हथ ।
 आश्रमेऽयमिहास्माकं स्वादुमूलफलान्वितः । 31 ॥
 करिष्ये तत्र पूजां वः सर्वेषामभिगम्यतां ।
 ऋषिपुत्रवचः श्रुत्वा तासां मतिरजायत । 32 ॥
 तदाश्रमपदं द्रष्टुं प्रजग्मुः सहितास्ततः ।
 तासां पूजां ततश्चक्रे ऋष्यशृङ्ग ऋषेः सुतः । 33 ॥
 पाद्यार्घ्यासनदानेन स्वादुमूलफलेन च ।
 अतिगृह्य तु तां पूजां सर्वास्ताः परिशुक्लिताः । 34 ॥
 ऋषेः शापभयोद्विग्ना गमनाय मतिं दधुः । 35 ॥

called Rishya-shringa : Why are you thus suddenly come to my hermitage ?

Tell me speedily what is your employ. Our hermitage is near at hand, stored with delicious roots and fruits, there will I entertain you all. Come."

Hearing the words of the sage's son, their inclination was excited, and they all went together to see the hermitage. Rishya-shringa, the son of the sage, presented them respectfully with seats, and with Urghya, and water to wash their feet ; he then regaled them with delicious roots and fruits. Having received these favours, they, fearing the sage's curse, were anxious to depart,

ऊचुश्चैनं सुमधुरं ता हसन्त्य इदं वचः ।
 अस्माकमप्युषेः पुत्र स्वादूनीमानि भक्षय । 36 ॥
 फलान्याश्चमजातानि यदि ते रोचते ऽनघ ।
 तथास्मै श्रद्धया स्वादून् मोदकान् फलसन्निभान् । 37 ॥
 अन्यांश्च विविधान् भक्ष्यान् मधूनि मधुराणि च ।
 तीर्थोदकमिदन्तावत् पीयतामिति भूषते । 38 ॥
 परिषस्वजिरे चैनं हसन्त्यो मदविक्रलाः ।
 परिपस्पृशेरे चैनं पीनैरुशिशैर्मज्जः । 39 ॥
 श्रोत्रमूले चोपजेषुर्वदनैर्मधुगन्धिभिः ।
 सो ऽमन्यत फलानीति मोदकांस्तान् सुवर्त्तितान् । 40 ॥

and, smiling, said in soft accents, "O sinless son of the sage, if it be agreeable eat some of the fruits produced in our hermitage. At this, O lord of the earth, they gave him delicious confectionaries resembling fruits, and excellent honey, and various other kinds of food, saying, "Drink the water of this Teertha."¹ These courtezans then, inebriated with the wine (of desire) smiling, embraced him and pressed him repeatedly to their breast, and, applying their fragrant mouths to his ear, began to whisper. He, supposing their sweetmeats to be fruits, tasted these hitherto untasted delicacies, and, drinking wine

¹ Teertha, a place to which devotees resort,

भक्ष्यांश्चास्वाद्य विविधान् फलाकारान् सुयोजितान् ।
 अनास्वादितपूर्वाणि फलान्यास्वाद्य तानि सः । 41 ॥
 मधूनि च सुगन्धीनि पीत्वा प्रमुदितो ऽभवत् ।
 सुकुमारैश्च तैरङ्गैस्ताभिः स्पृष्टो यमुत्सृत । 42 ॥
 स्पृहयामास तासाञ्च स्पर्शस्य ललितस्य च ।
 अथापेक्ष्य मुनेः पुत्रं ताः स्त्रियः प्रययुस्ततः । 43 ॥
 स्वमाश्रमपदं नाम व्यपदिश्य विदूरतः ।
 तासु प्रतिगतास्तेव ऋष्यशृङ्गः समुत्सुकः । 44 ॥
 तद्गतेनैव मनसा न निद्रामध्यगच्छत् ।
 अथाजगाम भगवान् काश्यपः स्वं निवेशनं । 45 ॥
 ध्यायमानञ्च तं दृष्ट्वा ऋष्यशृङ्गं समुत्सुकं ।
 पप्रच्छ काश्यपः पुत्रं कस्मान्मां नभिनन्दसि । 46 ॥

sweet as honey, became merry. Fascinated by the touch of these women, he felt reciprocal desire. At length, asking permission of the sage's son, they departed, pointing him to their own hermitage at a small distance. They being gone, Rishya-shringa, anxious through their departure, could obtain no repose.

After this, the divine descendant of Kushyupa coming to his dwelling and seeing Rishya-shringa pensive and absorbed in thought, asked him, "Why dost thou not rejoice at my coming? I perceive O son, that to day thou art immersed in a sea of anxiety; this is not, at any time, the way

चिन्तासागरमध्यस्थमद्य त्वां तात लक्षये ।
 नहीदृशं तापसानां रूपं भवति कर्हिचित् । 47 ॥
 शीघ्रमाचक्ष्व मे पुत्र किमिदं वैकृतं कृतं ।
 एवमुक्ताः काश्यपेन शोवाच पितरं तदा । 48 ॥
 भगवन्निह मे दृष्टाः पुरुषाः साधुलोचनाः ।
 सुकुमारैरुरसिजैः पीनैरत्यद्भुतोपमैः । 49 ॥
 परिपस्पृशेरे माञ्च गाढमालिङ्ग्य सर्वशः ।
 गायन्ति सुकुमाराणि मनोज्ञानि मुहुर्मुहुः । 50 ॥
 क्रोडन्ति चाद्भुताकारैर्नयनभ्रूविचेष्टितैः ।
 अब्रवीद्भगवाञ्कुत्वा ऋष्यशृङ्गवचस्तदा । 51 ॥

of those devoted to sacred austerities. Tell me speedily, O son, what has produced this change? " Thus addressed by the descendant of Kushyupa, he replied to his father, "O divine Sir, (certain) men of beautiful eyes,¹ seen here by me, touched me with soft balls of a surprizing form produced from their breast, and repeatedly embraced me: they sung soft and ravishing airs, sage, and sported, and moved their eye-brows in a surprizing manner. The divine hearing the words of Rishya-shringa, said, "The Rukshuses, to destroy thy

¹ Here Rishya-shringa again makes a mistake in the gender.

रक्षांस्तेन दूषेण तपसो नाशनाय वै ।
 विश्रम्भस्तेन कर्त्तव्यहेषु पुत्र कथञ्चन । 52 ॥
 एवमुक्त्वा ऋष्यशृङ्गं समाश्वास्य च काश्यपः ।
 उषित्वा रजनीमेकामरण्यं स जगाम ह । 53 ॥
 अथापरेद्युस्तं देशमाजगाम पुनस्त्वरन् ।
 मनोज्ञदृष्ट्वास्तं यत्र दृष्ट्वा वै चारुलोचनाः । 54 ॥
 ताश्च दृष्ट्वैव दूरात्तमायान्तं काश्यपात्मजं ।
 प्रत्युद्गत्याब्रुवन् वाक्यं प्रहसन्त्य उदं तदा । 55 ॥
 एह्याश्रमपदं रम्यं पश्यास्माकमिदं प्रभो ।
 तत्र पूजामवाप्याग्रां पुनरभ्यागमिष्यसि । 56 ॥

devotion, have come in this form. O son, it is not proper for thee in any way to trust them. The sage, the descendant of *Kushyupa*, having said this to *Rishya-shringa*, comforting him, remained one night, and returned into the forest.

The next day *Rishya-shringa* hastened to the place which the captivating, beautiful-eyed damsels had shewn him. They from a distance seeing the son of *Kushyupa* coming, went to meet him, and smiling, said, "O sir, behold this pleasant hermitage of ours. After being respectfully entertained, you shall

श्रुत्वैव चैतद्धचनं तासामतिमनोहरं ।
 गमनाय मतिं चक्रे ताश्चैनं निन्युरङ्गनाः । 57 ॥
 आनीयमान एवाथ तस्मिन्नुचिसुते ततः ।
 ववर्ष सहसा देवो जगत् प्राङ्मादयस्तदा । 58 ॥
 विभाण्डकश्च देवघिराजगाम स्वमाश्रमं ।
 वन्यं मूलफलं प्राप्य भारार्त्तः सोऽविशत्तदा । 59 ॥
 शून्यमावसथं दृष्ट्वा पुत्रदर्शनलालसः ।
 परिश्रान्तस्तथैवासावकृत्वा पादधावनं । 60 ॥
 दुःक्रोश ऋष्यशृङ्गेति सर्वतः प्रविलोकयन् ।
 न चापश्यत्सुतं तत्र काश्यपो भगवानृषिः । 61 ॥

return." Hearing these their captivating words, he, expressing a wish to go, these damsels then brought him (along with them.) While they were bringing away the son of the sage, the clouds poured forth a plentiful shower, rejoicing the world.

Vibhanduka the divine sage, laden with roots and fruits, the produce of the wood, now entered his hermitage. Finding the abode empty, and earnest to see his son, he weary and with unwashed feet, called out, Rishya-shringa, looking on every side. The divine sage, the descendant of Kushyupa was not able to find his son; then leaving the wood, he beheld at a distance a village.

निष्क्रम्य च वनात्तस्माद्गमं ददर्श काश्यपः ।
 ग्रामांश्च पथि पश्यच्च गोकुलानि च सर्वशः । 62 ॥
 कस्यैष विषयः सौम्यो ग्रामाश्च बहुगोकुलाः ।
 ऋषेर्वचनमाकर्ण्य सर्वे ते गोषु जीविनः । 63 ॥
 कृताञ्जलिपुटो भूत्वा विनयेनावचक्षिरे ।
 अङ्गेषु प्रथितो राजा लोमपाद इति श्रुतः । 64 ॥
 तेनाभिसृष्टा ब्रह्मर्षे ग्रामा द्योते संगोकुलाः ।
 पूजार्थमृष्यशृङ्गस्य विभाणकसुतस्य वै । 65 ॥
 एवमुक्तास्तु विप्रमिर्दृष्ट्वा वै ध्यानचक्षुषा ।
 भविष्यमेव तज्ज्ञात्वा प्रीतात्मा संन्यवर्त्तत । 66 ॥

On the road, he constantly enquired respecting the villages and herds.
 "Whose is this beautiful estate, and these numerous herds? All the herds-
 men, hearing these words of the sage, with joined hands humbly replied, "By
 Loma-pada, the renowned king of Unga, honouring Rishya-shringa the son
 of Vibhanduka, are these villages and herds given to the divine sage. The
 sacred sage thus addressed, beholding, by the eye of meditation, what would
 come to pass, was pleased, and desisted from farther enquiry.

ऋषिपुत्रो ऽपि धर्मात्मा नौयानं परमास्थितः ।

मेघनादेन महता कृत्वा सतिमिरं नभः । 67 ॥

महाजलौघवर्षेण राजधानीमुपाययौ ।

वर्षणैरागतं विप्रं महात्मा स नराधिपः । 68 ॥

प्रत्युद्गम्यार्चयाञ्चक्रे शिरसा च महीं गतः ।

अर्घञ्च प्रददौ तस्मै पुरस्कृत्य पुरोहितं । 69 ॥

सान्तःपरजनश्चैव प्रपेदे सान्त्वयन्निव ।

महार्हैस्त्रैप्सितैर्भगिर्युयेज्जनं प्रसादयन् । 70 ॥

स्वयञ्चोपचचारैनं मन्युर्मास्य भवेदिति ।

ददौ कन्यां तदा तस्मै भार्यां कमललोचनां । 71 ॥

The pious son of the sage, pleasantly seated on the boat, arrived at the royal city, darkening the atmosphere with mighty thunder. The great king going to meet the brahman, who had arrived with the rain, worshipped him with his head bowing to the earth, and having sent the priest before him, presented him with the *Urgha*. Then the king, with the court, went to the sage, and cheering him, with the greatest respect, furnished him with accommodations suitable to so great a person ; he himself attending him. After this, that he might feel no inconvenience, the king with serene mind gave him in marriage his daughter the lotos-eyed Shanta, and thus obtained happi-

शान्तां शान्तेन मनसा राजा हर्षमवाप च ।

एवं संन्यवसत्तत्र तेन राजाभिपूजितः । 72 ॥

ऋष्यशृङ्गो महातेजाः शान्तया सह भार्गव्या ।

सर्वमेतदशेषेण श्रुत्वा ब्रह्मर्षिसत्तमः । 73 ॥

विभाण्डको महातेजा गतमन्युर्द्विजेत्तमः ।

जगाम तपसे धीमान् पुनरेवाश्रमं प्रति । 74 ॥

इत्यार्षे रामायणे आदिकाण्डे ऋष्यशृङ्गोपाख्यानं ॥

ness. The illustrious *Rishya-shringa*, highly honoured by the king, thus abode there with his spouse *Shanta*; and *Vibhanduka*, the illustrious, the sacred sage, the most excellent twice born, hearing the whole of this affair, dismissed his anxiety and departed again to his hermitage.

Thus far the ninth Section, containing the story of *Rishya-shringa*.

भूय एव महाबाहो शृणुष्ववहितो वचः ।
 सनत्कुमाराद्ददतः श्रुतं मे वचनं यथा । १ ॥
 इक्ष्वाकुवंशजो राजा भविष्यति महायशः ।
 नाम्ना दशरथो नाम धीमान् सत्यपराक्रमः । २ ॥
 सख्यं तस्याङ्गराजेन भविष्यति महात्मनः ।
 कन्या चास्य महाभागा शान्ता नाम भविष्यति । ३ ॥
 अङ्गराजो ऽनपत्यस्तु लोमपादो भविष्यति ।
 स राजानं दशरथं प्रार्थयिष्यति भूमिपः । ४ ॥

SECTION X.

Attend farther, O thou of mighty arm, to the words spoken by Sunut-koomara, and heard by me. "Born of Ikshwakoo's race there will be a most renowned king, by name Dusha-rutha, wise and truly brave. This mighty one will form an alliance with the king of Unga, and will have a most fortunate daughter called Shanta. Loma-pada the king of Unga will be childless; that king will therefore intreat king Dusha-rutha: "O Friend, with placid

अनपत्याय मे कन्यां सखे दातुं त्वमर्हसि ।
 शान्तां शान्तेन मनसा पुत्रार्थं वरवर्णिनीं । ५ ॥
 श्रुत्वा दशरथो वाक्यं प्रकृत्या कुरुणात्मकः ।
 दास्यते तां तदा कन्यां शान्तामङ्गाधिपाय सः । ६ ॥
 प्रतिगृह्य च तां कन्यां सुराजा विगतज्वरः ।
 स्वपुरं यास्यति शीतः कृतार्थेनान्तरात्मना । ७ ॥
 तां कन्यामृष्यशृङ्गाय प्रदास्यति स पार्थिवः ।
 आत्मयतिक्रमाद्धितोर्विषये नस्य वर्धति । ८ ॥

mind bestow your daughter, the beautiful Shanta, upon childless me, that I
 may obtain a son." ¹ Dusha-rutha, by nature compassionate, hearing this,
 will give his daughter Shanta to the Sovereign of Unga. Having received
 the damsel he, highly pleased, will depart to his own city, his anxiety being
 removed, and his utmost wishes accomplished. That king will give this
 damsel to Rishya-shringa. Shuta-krutoo, ² through some fault of the king's,
 does not rain on his possessions, but through the coming of Rishya-shringa

¹ That adopting her as his own daughter, he might marry her to some one, and thus obtain
 offspring.

² Indra. From shuta a hundred, and krutoo a sacrifice.

तस्याभ्यागमनादेव वर्षिष्यति शतक्रतुः ।

ऋष्यशृङ्गेऽपि च प्रीतो लब्ध्वा भार्यां भविष्यति । 9 ॥

तच्च राजा दशरथो यद्युकामः कृताञ्जलिः ।

ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित् । 10 ॥

यज्ञार्थं प्रसवार्थञ्च स्वर्गार्थञ्च नरेश्वरः ।

लप्स्यते सततं काममृषिपुत्रान्नराधिपः । 11 ॥

पुत्राश्चास्य भविष्यन्ति च चारोऽमिततेजसः ।

कुलकीर्त्तयशोमानधर्मसन्तानवर्द्धनाः । 12 ॥

एवं स देवर्षिवरो भविष्यन्निदमुक्तवान् ।

सनत्कुमारो भगवान् पुरा मुनिसमागमे । 13 ॥

he will again send rain. Having obtained a spouse, *Rishya-shringa* will be highly pleased ; and king *Dusha-rutha*, well acquainted with duty, desirous of offering a sacrifice with joined hands, will also espouse her to *Rishya-shringa* the eminent twice born : the lord of men will then obtain from the sage's son his desire with regard to sacrifice, and children, and heaven : he will obtain four sons of boundless energy, who will increase the fame, the renown, the honour, the virtue, and the number of their race." Thus the divine sage *Sunut-koomara* narrated these future things in the assembly of the sages.

स त्वं नृपतिषाद्दूल तमनितुमिहार्हसि ।
 विभाण्डकसुतं गत्वा वरयित्वात्मना गुहं । 14 ।।
 इति श्रुत्वा दशरथः सुमन्त्रस्य सुमन्त्रितं ।
 स वशिष्ठमुपागम्य ततो वचनमब्रवीत् । 5 ।।
 सुमन्त्रो ऽयं वदत्येवमनुज्ञां दातुमर्हसि ।
 वशिष्ठो ऽपि च तत् श्रुत्वा तथेति प्रत्यपद्यत । 16 ।।
 सो ऽनुज्ञातो वशिष्ठेन राजा सुप्रीतमानसः ।
 सुमन्त्रवचनात्तूर्णं प्रयातुमुपचक्रमे । 17 ।।
 ऋष्यशृङ्गं वरयितुं सामात्यः सपुरोहितः ।
 सान्तःपुरजनश्चैव यत्रासौ द्विजसत्तमः । 18 ।।

Go therefore, O chief of kings, and bring the son of Vibhanduka, appointing him your own gooroo. Hearing the good counsel of Soomuntra, Dusharutha going to Vushishtha said, "Soomuntra says thus: it is yours to give the order." Vushishtha hearing this, acquiesced in his wish. Commanded by Vushishtha, the king, with joyful mind, at the word of Soomuntra, speedily prepared for his journey. For the purpose of inviting Rishya-shringa, the king, attended by his counsellors and priests, and those of the inner apartments,¹ prepared to go to the city where the chief twice born one dwelt.

¹ Women.

अतीत्य विविधान् देशान् राजा नातिचिरेण सः ।

लोमपादपुरीं रम्यां प्रविवेशाभिपूजितः । 19 ॥

तत्राससाद् राजा स लोमपादनिवेशने ।

ऋषिपुत्रं दशरथो दीप्यमानमिदं नलं । 20 ॥

ततो राजा दशरथं प्रियाभिः समुपागतं ।

पूजया प्रतिजग्राह प्रीयमाणो ऽनुक्षपया । 21 ॥

स एवं सत्कृतस्तेन वसंस्तत्र जनर्षभः ।

सप्ताष्टदिवसं यावत्ततो वचनमब्रवीत् । 22 ॥

शान्ता तव सुता वीर सह भर्त्रा विशांपते ।

मदीयं नगरं यातुं कार्यं हि तावदुच्यतां । 23 ॥

Having passed through various countries, he in a short time entered the delightful city of Loma-pada, welcomed in the most respectful manner. There in the palace of Loma-pada, the king found the son of the sage, in lustre like the glowing fire. Dusha-rutha, attended by his beloved (women), was received with the greatest affection by the esteemed Loma-pada. This great one, thus welcomed, after remaining seven or eight days, said, "O hero, Lord of the Vishyas, pronounce it proper for your daughter Shanta and her husband, to depart to my city." King Loma-pada having consented,

consenting with his wife followed the king. Afterward king Loma-pada

तथेति राजा संश्रुत्य नगरं तस्य धीमतः ।

लोमपादो ऽगमत्पूर्णमृषिपुत्राय धीमते । 24 ॥

ऋष्यशृङ्गाय चैवैनं न्यवेदयदनन्तरं ।

अयं राजा दशरथः सखा मे दयितो भृशं । 25 ॥

अनेन मे ऽनपत्याय दत्तेयं वरवर्त्तिनी ।

याचते पुत्रकृत्याय शान्ता प्रियतमात्मजा । 26 ॥

सो ऽयं ते श्वशुरो ब्रह्मन् यथैवाहं तथा नृपः ।

शरणं त्वामनुप्राप्तः पुत्रार्थी द्विजसत्तम । 27 ॥

पुत्रकाममिमन्तावत्त्वं याजयितुमर्हसि ।

तारयेनमितो गत्वा शान्तया सह भार्यया । 28 ॥

ऋषिपुत्रस्तथेत्युक्त्वा तद्वाक्यसमनन्तरं ।

तमनुशाप्य नृपतिं प्रययौ सह भार्यया । 29 ॥

speedily went to the city of Rishya-shringa the wise son of the sage, and acquainting him with the matter, said, "This king Dusha-rutha, my distinguished friend, granted to me when childless, this beautiful damsel, his best beloved daughter Shanta, that I might obtain posterity. This king, O brahman, is your father in-law, even as I am. O most excellent twice born, he, desirous of obtaining a son, rests his hopes wholly upon you. You can enable him, earnestly desirous of offspring, to accomplish the requisite sacrifice. Going hence with your spouse, fully accomplish his desire. The sage's son consenting with his wife followed the king. Afterward king Loma-pada,

लोमपादस्ततो राजा परिष्वज्याभिपूज्य च ।
 अनुजज्ञे पुरं गन्तुं भूयो दशरथं स्वकं । 30 ॥
 ततस्तेनाभ्यनुज्ञातस्तमादाय द्विजर्षभं ।
 शान्तया सहितं काले प्रयातुमुपचक्रमे । 31 ॥
 अथ राजा दशरथः पुरुषानामकारिणः ।
 स्वपुरं प्रेषयामास प्रियाख्यानपुरःसरान् । 32 ॥
 इतः शीघ्रतरं गत्वा युष्माभिर्मम शासनात् ।
 क्रियतां मे पुरं शीघ्रं सर्वतः समलङ्कृतं । 33 ॥
 धूपितं सिक्नसंमृष्टं पताकाभिरलङ्कृतं ।
 ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतं । 34 ॥

having embraced, and highly honoured king Dusha-rutha, advised him to re-
 turn to his own city. Then he dismissed in a friendly manner, took the emi-
 nent twice born and Shanta with him, and at a convenient time departed.

King Dusha-rutha then sent messengers before him with the good news to
 his own city, saying, "At my command go quickly from hence, and let my
 capital without delay be every where completely adorned, perfumed with
 incense, watered, made perfectly clean, and decorated with flags." Upon
 this, the people of the town, overjoyed to hear of the king's return, prepared
 the town in all respects, as they were commanded. Afterwards the king

तथा चक्रुर्यथा क्षप्तं पुरं सर्वमशेषतः ।
 ततः स्वलङ्कृतं राजा स्वपुरं अविवेश तत् । 35 ॥
 शङ्खदुन्दुभिनिर्हादैः पुरस्कृत्वा द्विजयभं ।
 ततः प्रमुदिताः सर्वे दृष्ट्वा वै नागरा द्विजं । 36 ॥
 प्रवेश्यमानं सत्कृत्य नरेन्द्रेणोन्मत्तकर्मणा ।
 यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपं । 37 ॥
 अन्तःपुरं प्रवेश्येन पूजां कृत्वा च शास्त्रतः ।
 कृतकृत्यं तदात्मानं मेने तस्योपवाहनात् । 38 ॥
 अन्तःपुराणि सर्वाणि शान्तां दृष्ट्वा तथागतान् ।
 सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन् । 39 ॥

placing the most excellent twice born one before,¹ entered his adorned city
 with the music of the Shunkha,² and the Doondoobhi.³ All the citizens
 seeing the twice born (one) enter the town honoured by the sovereign of
 men, as Kashyapa⁴ in heaven by the thousand-eyed Indra, were filled with
 joy. Having introduced him to the inner apartments, and honoured him,
 according to the Shastras, the king, in obtaining him, considered his work
 as completed; and all those of the inner apartments seeing Shanta with
 elongated eyes return with her husband, were filled with pleasure and joy.

¹ In token of superiority.

² The Conch.

³ The tabor.

⁴ Vrihaspati.

स पूज्यमानः परया मुदान्विते! महर्षिपुत्रे! नरदेवसद्वनि ।
उवास तस्मिन् सह शान्तया सुखी यथा महेन्द्रस्य पुरे वृहस्पतिः ।

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ऋष्यशृङ्गायोध्यागमनं ।

Adored by others, and filled with continual joy, the son of the great sage dwelt in felicity with Shanta, in the palace of the lord of men, as Vrihasputi residing in the city of Muhendra.

Thus far the *Sarga* relating Rishya-shringa's arrival at *Uyodhya*.

T 2

अथ काले व्यतिक्रान्ते शिशिरे तदनन्तरं ।
वसन्तसमये आमे राजा यद्यु मनो दधे । १ ॥

स ऋष्यशृङ्गमध्येत्य अणिपत्याभिपूज्य च ।
होतारं वरयामास यज्ञे सन्तानकारणात् । २ ॥

तथेति च स राजानमुक्त्वा भूयो ऽभ्यभाषत ।

संभारयाशु नृपते संभारान् यज्ञसाधकान् । ३ ॥

सहायान् परांश्चात्र होतृन् यज्ञे समानय ।

वशिष्ठप्रभृतींश्चान्यान् मन्यसे यान् द्विजेत्तमान् । ४ ॥

SECTION IX.

After this, the dewy season¹ being past, and the spring² arrived, the king determined on performing the sacrifice, and, going to Rishya-shringa with obeisance and adoration, appointed him priest in the sacrifice offered to obtain posterity. He, having accepted the office, replied to the king, "Speedily collect the materials for the sacrifice, and bring together Vushishtha, and the other priests, and the rest whom you esteem the excellent twice born." The

¹ The two months Magha and Phalgoona, viz. the season from the middle of January to the middle of March.

² The spring contains the months of Vishakha and Chitra, viz. from the middle of March to the middle of May.

ततो राजा ब्रवीद तत्सुमन्त्रमभितः स्थितं ।
 श्रीं ब्रूमानय मे गत्वा गुह्यन् सर्वानशेषतः । 5 ॥
 वेदविद्याविदः स्नातान् वेदकर्मसु निष्ठितान् ।
 सूत्रभाष्यविदश्चैव वेदवेदाङ्गपारगान् । 6 ॥
 गृहमेधिनां दरिद्रांश्च वृद्धांश्चापि दरिद्रिणः ।
 श्रोत्रियांश्च विदेशस्थान् सत्कृत्य समुपानय । 7 ॥
 स राजवचनाच्चापि सुमन्त्रस्त्वरितस्तदा ।
 आनयामास हेतुं स्नानं वेदवेदाङ्गपारगान् । 8 ॥

king then said to Soomuntra who stood in his presence, "Go quickly and bring without reserve all my honourable men¹ acquainted with the philosophy of the Veda, and who have performed the ablution;² men devoted to the practice of the Veda, acquainted with both the text and the commentaries, who have fully studied the Veda and Vedangas. Bring also with proper respect, the poor householders, the aged people with poor relatives, and the foreign Shrotriyas."³ At these words of the king, Soomuntra speedily brought

¹ Gooroo may signify any man of high respectability, but the term is generally applied to a religious preceptor.

² This refers to a particular ablution performed by a student of the Veda when he has completed his education.

³ Those brahmans who have acquired a knowledge of the peculiarities taught in their own Shakha, or school, and of the six Ungas, or collateral sciences, are called Shrotriya.

सुयज्ञं वामदेवञ्च जावालिमुथ काश्यपं ।
 पुरोहितं वशिष्ठञ्च तथान्यान् द्विजसत्तमान् । 9 ॥
 तानागतान् पूजयित्वा राजा दशरथस्तदा ।
 इदं धर्मार्थसहितं वचनं श्लाघामब्रवीत् । 10 ॥
 काङ्क्षतो ह्यनुकृपा मे सन्ततिर्नोपपद्यते ।
 तदर्थं वाजिमेधेन यजेऽहमिति मे सतिः । 11 ॥
 तदहं यष्टुमिच्छामि ह्यमेधेन साम्प्रतं ।
 ऋषिपुत्रप्रसादेन भवताञ्चापि तेजसा । 12 ॥
 अनुगृह्णन् मामत्र भवन्तः शरणागतं ।
 ततः साधिति तद्वाक्यं ब्राह्मणास्तेऽभ्यपूजयन् । 13 ॥

the sacrificing priests, eminent in the Veda, Sooyujna, Vama-deva, Javali,
 Kashyupa, and Vushishtha the domestic priests, and the other eminent twice
 born.

Paying respectful homage to them on their arrival, Dusha-rutha addressed
 them in these humble words, fraught with virtue and prosperity: "To me
 who am so earnestly desirous of offspring none is granted; I have therefore
 determined to perform an *Ushwa-medha*, and through the favour of the illus-
 trious son of the sage, and of you (O twice born) I intend at this time to
 perform the equine sacrifice. In this therefore be gracious to me your hum-
 ble dependant."

वशिष्ठप्रमुखाः प्रीताः प्रशंसन्सु तं नृपं ।
 ऋष्यशृङ्गपुरोगास्ते तमूचुर्नृपतिं पुनः । 14 ॥
 संभाराः संभ्रियन्ताञ्च तुरङ्गञ्च विमुच्यतां ।
 शास्यसे नियतं पुत्रान्नीप्सितान् परमद्युतीन् । 15 ॥
 पुत्रार्थं धर्मसंयुक्ता यस्य ते मतिरीदृशी ।
 ततः प्रीतो ऽभवद्राजा श्रुत्वेतद्विभाषितं । 16 ॥
 समन्त्रप्रभृतींश्चैवमब्रवीन्मन्त्रिसत्तमान् ।
 गुह्यामाज्ञयेष्वां मे यज्ञसंभारविस्तरः । 17 ॥
 आशु संभ्रियतां कृत्स्नं युष्माभिर्मम शासनात् ।
 यथा न लभते छिद्रं केनचित्तद्विधीयतां । 18 ॥

At this the brahmans, *Vushishtha*, and the rest greatly pleased, acquiescing
 shouted, Excellent! excellent! and doing obeisance to the king, sounded
 forth his praise. Then *Rishya-shringa* and the others, again said to the king,
 "Let the sacrificial articles be collected, and the horse be liberated. Thou
 with mind thus devoutly anxious for offspring wilt surely obtain the illus-
 trious and much desired sons." Hearing these words from the sage, the
 king pleased, said to *Soomuntra* and the other most excellent counsellors,
 "In conformity to the directions of these highly honoured persons, let abun-
 dance of all things for my sacrifice be provided speedily by you, at my

अमात्याधिष्ठितश्चाश्वः सोपाध्याये विमुच्यतां ।
 सरय्याश्च परे पारे यज्ञभूमिर्विधीयतां । 19 ॥
 शान्तयश्चैव तत्रैव क्रियन्तां विधिनिर्मिताः ।
 शक्यो ह्याप्तुमयं यज्ञो नाशक्तेन महीक्षिता । 20 ॥
 न चैवाश्वद्धधानेन न चाल्पद्रविणेन च ।
 छिद्रं हि मृगयन्त्यत्र यज्ञा ब्रह्मराक्षसाः । 21 ॥
 विघ्नितस्य च यज्ञस्य संहर्त्ता च विनश्यति ।
 तद्यथायमविघ्नेन मम यज्ञः समाप्यते । 22 ॥

command. So manage all things that there be no defect found. Mounted
 by a courtier, let the horse accompanied with the *Oopadhyaya*¹ be set at
 liberty,² and a place for the sacrifice be prepared on the opposite shore of
 the *Suruyoo*; there let the *Shanti*,³ commanded in the ordinance, be per-
 formed. This sacrifice can never be completed by a weak, or an unbeliev-
 ing prince; or by one of small wealth. The sacrifice-destroying *Bruhmarakshases*
 will eagerly search for some defect. He who begins a sacrifice
 which he cannot complete, is entirely ruined; let the business therefore be
 carefully conducted by you all, that this my sacrifice may be finished with-

¹ A priest of a particular order. This word is used in a large sense, to signify any teaching
 brahman.

² "Set at liberty," i. e. untied and suffered to go out of the stable with his attendants.

³ Certain preliminary ceremonies. See note, page 117.

तथा समस्तैर्यज्ञेऽयं भवद्भिः संविधीयतां ।

तथेति च नृपस्याज्ञां मन्त्रिणः प्रतिगृह्य च । 23 ॥

यथाज्ञप्तमशेषेण चक्रुर्नृपतिशासनं ।

ततो द्विजास्ते राजानमामन्त्र्य प्रतिपूज्य च । 24 ॥

out obstruction." The counsellors acquiescing in the king's command, fulfilled his decree in every respect, even as they had been directed. Then the twice born having signified to the king their acceptance of the proposal,¹ and assured him that the sacrifice would be accomplished without obstruc-

¹ "Having signified their acceptance of the proposal." The original word *Amuntruna* in common speech signifies a slight invitation or compliment, but in sacrificial affairs it often has another meaning, as will appear from what follows: Previously to a sacrifice, an assembly of *Pundits* is convened, at which the sacrifice is proposed. After it is acceded to, the king, or the officiating priest who acts as his deputy, performs certain ceremonies, as the *Achumuna*, or the sipping of water; the *Asuna-shoodhi*, or the purification of the seat; the *Bhoota-shoodhi*, the purification of the five constituent parts of matter, viz, æther, air, fire, water, and earth; the *Unga-nyasa*, or a repetition of formulas with the hand, in different positions, laid on different parts of the body, viz. the flat palm on the breast, the fingers or the flat palm on the mouth; the ends of the collected fingers on the fore part of the crown, the tip of the thumb on the hinder part of the crown, and the end of the fore and middle fingers at the same time on the corners of the eyes next the nose, (sometimes the fore and the fourth fingers are applied to the eyes, and the middle one to the top of the nose); and the applying of the back of the right hand to the palm of the left, first bringing it round it with a circular motion; the *Kuranga-nyasa*, or the shutting of each hand with the thumb within the fingers, and afterwards with the thumb erect, applying it successively to each finger; after which the right hand is brought once round the left with a circular motion, and the back applied to the palm as before. The *Prana-yama*, or successively drawing breath at one nostril and discharging it at the other, by applying the fingers to the opposite nostril, reversing the order of left and right; after which some formulas are repeated. This last repetition of formulas is the *Amuntruna*. All the aforesaid ceremonies are attended with appropriate *Muntras*, or formulas.

अविद्वमस्त्वित्युक्त्वा अतिजगमूर्धयागताः ।

तेष्वथ द्विजमुख्येषु गतेषु स नराधिपः । 25 ॥

शेषानुच्छन्माज्ञाप्य विवेशान्तःपुरं ततः ।

पुनः प्राप्ते वसन्ते च पूर्णः सम्वत्सरो ऽभवत् ।

अभिवाद्य वशिष्ठं स न्यायतः प्रतिपूज्य च । 26 ॥

अब्रवीत्प्रसृतं वाक्यं प्रसवार्थे नराधिपः ।

यज्ञः संभ्रियतां शीघ्रं यथाशास्त्रमनुष्ठितः । 27 ॥

यथा न विद्वः क्रियते यज्ञश्चेनेह केनचित् ।

भवान् सिग्धः सुहृच्चैव गुरुश्च परमेऽमम । 28 ॥

वाढ्योऽभवता चैव भारेऽयज्ञस्य चोद्यतः ।

तथेति च स राजानमब्रवीद्विजसत्तमः । 29 ॥

tion, made obeisance, and the eminent twice born having departed, the sovereign of men, gave the remaining orders, and retired into the inner apartments.

The spring having again arrived, and a complete year elapsed, the sovereign of men, through desire of posterity, bowing even to the feet of Vushishtha, and yielding him the homage appointed by the ordinance, addressed him in the following words, "Speedily complete the intended sacrifice, according to the sacred ordinance; let it be so performed that no sacrifice-destroying obstruction may happen. You are my intimate friend and my gooroo; the weight of the sacrifice must be borne by you." The most excellent twice born replied to the king, "Be it so. I will perform all you desire."

करिष्ये सर्वमेवेतद्भवतो यदभीप्सितं ।
 ततो ऽब्रवीद्विजान् सर्वान् यज्ञकर्मसु निष्ठितान् । 30 ॥
 स्थापत्ये चेह स्थाप्यन्तां वृद्धाः परमधार्मिकाः ।
 कर्मान्तिका लिपिकरा वर्द्धकाः खनकास्तथा । 31 ॥
 गणकाः शिल्पिनश्चान्ये तथैव नटनर्तकाः ।
 ततो ऽब्रवीच्छास्त्रविदः पुरुषान् सुबहुश्रुतान् । 32 ॥
 यज्ञकर्म समीहन्तां भवन्तो राजशासनात् ।
 इष्टोश्च बहुसाहस्रीः क्षिप्रं चाकलयत द्विजान् । 33 ॥
 औपकार्याः क्रियन्ताञ्च राज्ञा बहुगुणान्विताः ।
 ब्राह्मणावसथाश्चैव क्रियन्तां शतशः शुभाः । 34 ॥

After this, *Vushishtha* said to all the twice born engaged in the sacrifice,
 "Appoint aged and most virtuous persons to do the artificer's work, also sacred
 cooks,¹ writers, persons to erect temporary stages,² and to dig the earth, with
 astrologers and mechanics, and dancing men and women." Afterwards he said
 to those well versed in the sacred books, men deeply read in the *Veda*, "At the
 king's command engage in the business of the sacrifice, cause the sacrificial
 articles to be brought in abundance, and speedily call the twice born; erect
 numerous places for the accomodation of the kings, and booths by hundreds for
 the brahmans, well arranged, and furnished with meat and drink in abundance;

¹ Some make this word the adjective to the following substantives and read, "experienced
 writers," &c. The word will bear both meanings.

² Banks of earth, stages, pillars, &c.

भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः ।
 तथा पौरजनस्यापि कर्त्तव्याश्च सुविस्तराः । 35 ॥
 आगतानां सुद्राश्च पार्थिवानां पृथक्पृथक् ।
 वाजिवारणशालाश्च तथा शय्यागृहाणि च । 36 ॥
 भटानां महदावासा वैदेशिकनिवासिनां ।
 आवासा बह्वभक्ष्यान्नाः सर्वकामैः प्रूरिताः । 37 ॥
 तथा पौरजनस्यापि जनस्य बह्वशोभनं ।
 दातव्यमन्नं विधिवत्सत्कृतं न तु पीडया । 38 ॥
 सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ।
 नापमानः प्रयोक्तव्यः कामक्रोधवशादपि । 39 ॥

erect also large places for the citizens, and prepare separate stables for the horses
 and elephants of the kings who come from far, and houses in which the kings
 may lodge : erect also large booths for the warriors of foreign countries : let
 the dwellings of the citizens be filled with whatever is desirable, food pleasant
 to the eye must, according to the ordinance, be given to the people in a be-
 coming manner, that no pain be caused, and that the different classes of men
 being courteously entertained, may receive due respect. Let no insult be
 offered to any one through lust or anger. Let the artificers and those who

यज्ञकर्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा ।
 तेषामपि विशेषेण पूजा कार्या यथाक्रमं । 40 ॥
 ये स्युः संपूजिताः सर्वे वसुभिर्भाजनेन च ।
 यथा समस्तं विहितं न किञ्चित्परिहीयते । 41 ॥
 तथा भवन्तः कुर्वन्तु प्रीतियुक्तेन चेतसा ।
 ततः सर्वे समागम्य वशिष्ठमिदमब्रुवन् । 42 ॥
 यथेष्टं तत् सुविहितं न किञ्चित्परिहीयते ।
 यथोक्तं तत्करिष्यामो न किञ्चित्परिहास्यते । 43 ॥
 ततः सुमन्त्रमाह्वय वशिष्ठो वाक्यमब्रवीत् ।
 निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः । 44 ॥

are zealous in the sacrificial acts be regarded, according to their different merits; and those who are honoured by wealth and food.¹ Perform every thing with cordial attention, that all may be accomplished, and nothing be defective."

Afterwards all coming together, addressed Vushishtha, "All is done according to thy wish; and whatever may be commanded we will perform; nothing shall be omitted." Vushishtha then calling Soomuntra, said, "Invite the kings, and all the virtuous of the earth, Brahmans, Kshutriyas,

¹ Viz, the constant pensioners on the royal bounty.

ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्रांश्चैव सहस्रशः ।
 समानयस्व सत्कृत्य सर्वदेशेषु मानवान् । 45 ॥
 मिथिलाधिपतिं शूरं जनकं सत्यवादिनं ।
 निष्ठितं सर्वशास्त्रेषु तथा वेदेषु निष्ठितं । 46 ॥
 तमानय महाभागं स्वयमेव सुसत्कृतं ।
 पूर्वसम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते । 47 ॥
 तथा काशीपतिं स्निग्धं सततं प्रियवादिनं ।
 वयस्यं राजसिंहस्य तमानय यशस्विनं । 48 ॥
 तथा केकयराजानं वृद्धं परमधार्मिकं ।
 श्वशुरं राजसिंहस्य सपुत्रं त्वमिहानय । 49 ॥

Vishyas, and Shoodras. Bring by thousands with due respect, the people of every country, and you yourself going bring with the utmost regard the great sovereign of Mithila,¹ the heroic *Junuka* eminent for truth, incessantly employed in the Shastras and the Veda : knowing him to be the ancient ally (of the king,) I have mentioned him first. After this, bring the renowned lord of Kashee,² courteous, beloved, equal in age to the august monarch. After that bring the aged and most virtuous king *Kekuya*,³ the father in law of

¹ The province of Tirhoot.

² Benares, the Sangskrit name of which is *Vara-nushee*, from *Vara* and *Nushee* two rivers.

³ The pundits suppose this to be a king of Persia ; and they say, that a race of kings termed *Kuy-vungsha*, or the family of *Kuy*, reigned there till the time of a king whom they call *Dara*, (probably *Darius*). This, however, is mentioned only as an opinion current among them.

अङ्गेश्वरं तथा स्निग्धं लोमपादं सुसत्कृतं ।
 सुव्रतं देवसङ्काशं स्वयमेव त्वमानय । 50 ॥
 तथा कोशलराजानं भानुमन्तं सुसत्कृतं ।
 मगधाधिपतिं शूरं सर्वशास्त्रविशारदं । 51 ॥
 प्राप्तिञ्च परमोदारं सत्कृतं पुरुषर्षभं ।
 राज्ञः साशनमादाय चोदयस्व नृपर्षभान् । 52 ॥
 प्राचीनान् सिन्धुसौवीरान् सौराष्ट्रेयांश्च पार्थिवान् ।
 दक्षिणात्यान्नेन्द्रांश्च समस्तानानयस्व ह । 53 ॥
 सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले ।
 तानानय यथा क्षिप्रं सानुगान् सहबान्धवान् । 54 ॥

(our) majestic sovereign, together with his son. Yourself bring also with
 due respect the beloved *Loma-pada*, the lord of *Unga*,¹ of admirable conduct,
 and resembling the gods. Afterwards bring respectfully *Koshula* the illustri-
 ous king of *Mugudha*,² the hero, eminent in all the *Shastras*, sage, generous,
 highly venerated and chief among men: By the command of the king in-
 vite likewise the powerful kings of the east country, of *Sindhoo*,³ of *Souveera*,⁴
 of *Sourashtra*,⁵ and all the sovereigns of the south country, with the other

¹ Probably *Ava*; see note, page 119.

² South *Bahar*.

³ The countries on the *Indus*.

⁴ Supposed to be a country bordering on *Persia*, or part of *Persia*.

⁵ *Surat*.

एतान् दूतैर्महाभागैरानयस्व नृपाक्षया ।
 वशिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा । 55 ॥
 व्यादिशत् पुरुषांस्तत्र राजामानयते शुभान् ।
 स्वयमेव हि धर्मात्मा श्रययौ मुनिशासनात् । 56 ॥
 सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिं ।
 ते च कर्मान्तिकाः सर्वे वशिष्ठाय महर्षये । 57 ॥
 सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितं ।
 ततः प्रीतो द्विजश्रेष्ठस्तान् सर्वान् मुनिरब्रवीत् । 58 ॥
 अवज्ञया न दातव्यं कस्यचिस्त्रीलयापि वा ।
 अवज्ञया कृतं हन्याद्दातारं नात्र संशयः । 59 ॥

beloved kings of the earth ; by honourable messengers bring them speedily with their attendants and friends, at the king's command."

Having heard the words of Vushishtha, Soomuntra speedily dispatched suitable messengers to bring these kings, and himself, the virtuous one, at the command of the sage speedily went to bring the great kings. After this, all those employed in the work, informed the great sage Vushishtha what they had done. Then the beloved sage, chief of the twice born, said to them all, " Nothing must be given to any one in a light or contemptuous manner ; a thing given with contempt will surely destroy the giver." After a few days,

ततः कैश्चिद्दहोरात्रैरुपायाता महीक्षितः ।

बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह । 60 ॥

ततो वशिष्ठः सुप्रीतो राजानमिदमब्रवीत् ।

उपायाता नरव्याघ्र राजानस्तव शासनात् । 61 ॥

मया हि सत्कृताः सर्वे यथार्हं पूजिताश्च ते ।

यज्ञियञ्च कृतं सर्वं पुरुषैः सुसमाहितैः । 62 ॥

निर्यातु च भवान् यद्यु यज्ञायतनमन्तिकात् ।

सर्वकामैरुपहृतैरुपेतं वै समंततः । 63 ॥

द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्जितं ।

तथा वशिष्ठवचनादृष्यशृङ्गस्य चेभयोः । 64 ॥

they came to *Dusha-rutha*, bringing a great quantity of jewels. Then *Vu-shishtha*,¹ pleased, said to the king, "O most puissant sovereign,¹ the kings at thy command have arrived, and all of them have been received by me with due respect. All the sacrificial articles, collected by men of subdued passions, are near at hand: be pleased to go to the place appointed for performing the sacrifice. There behold, O sovereign of kings, the place furnished on every side with all things requisite beyond the wishes of thy mind." At the word of *Vushishtha* and *Rishya-shringa*, the lord of the world, at an auspicious

¹ Literally "O tyger among men," i. e. puissant among men, as the tyger among beasts.

दिवसे शुभनक्षत्रे निर्यातो जगतांपतिः ।
 ततो वशिष्ठप्रमुखाः सर्वे एव द्विजोत्तमाः । 65 ॥
 ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्मारभस्तदा ।
 यज्ञवाटं गताः सर्वे यथाशास्त्रं यथाविधि ॥
 श्रीमांससह पत्नीभी राजा दीक्षामुपविशत् । 66 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे यज्ञारम्भः ।

hour,¹ departed to the place appointed. Afterwards Vushishtha and the other eminent twice born, placing Rishya-shringa first, commenced the sacrificial rites according to the shastras and the ordinance : the happy sovereign with his wives engaging in the preliminary ceremonies.

Thus far the twelfth Section, describing the beginning of the sacrifice.

¹ The Hindoos seem always to have been addicted to judicial astrology, as they are to this day.

अथ सम्बत्सरे पूर्णे तस्मिन् ग्रामे तुरङ्गम् ।
 सरव्याश्वोत्तरे तीरे यज्ञभूमिरुत्कल्प्यत । १ ॥
 ऋष्यशृङ्गं पुरस्कृत्य कर्म चक्रुर्द्विजवर्माः ।
 अश्वमेधे महायज्ञे राज्ञो ऽस्य सुमहात्मनः । २ ॥
 कर्म कुर्वन्ति विधिवत् याजका वेदपारगाः ।
 यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः । ३ ॥

SECTION XII.

After this, a year being ended, and the horse having returned (from his perigrination),¹ the sacrificial ground was prepared on the north bank of the Suruyoo, and, the eminent twice born, having made Rishya-shringa chief in the Ushwa-medha, this great sacrifice of the magnanimous king, the priests deep in the Veda performed the work (of the sacrifice) according to the ordinance, in all things observing the shastras, and the rules for becoming conduct.

¹ The Pundits say, that, previously to this sacrifice, it was necessary that the horse should travel with proper attendants into various countries for the space of a year; if no one was able, in the course of this perigrination, to seize the horse, it was deemed fit for the sacrifice; but that the seizure of the horse by any one frustrated the sacrifice. It will be seen in the sequel, that Indra sometimes availed himself of this circumstance.

प्रवर्ग्यं शास्त्रतः कृत्वा तथैवोपसदं द्विजाः ।
 चक्रुश्च विधिवत् सर्वमधिकं कर्म शास्त्रतः । 4 ॥
 अभिपूज्य तदा हृष्टाः सर्वं चक्रुर्यथाविधि ।
 प्रातःसवनपूर्वाणि कर्माणि मुनिपुङ्गवाः । 5 ॥
 ऐन्द्रश्च विधिवद्भक्तो राजा चाभियुक्तोऽनघः ।
 माध्यं दिनञ्च सवनं प्रावर्त्तत यथाक्रमं । 6 ॥
 तृतीयसवनञ्चैव राज्ञोऽस्य सुमहात्मनः ।
 चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुङ्गवाः । 7 ॥
 आह्वयाञ्चक्रिरे तत्र शक्रादीन् विबुधोत्तमान् ।
 ऋष्यशृङ्गादयो मन्त्रैः शिञ्जाक्षरसमन्वितैः । 8 ॥

The twice born having performed the *Pruvurgya*, and the *Oopusuda*,¹ did the whole of the work, so as to exceed the rules prescribed in the *shastra*. The eminent and delighted sages, paying due homage to all,² performed the morning *Suvuna*,³ with the other preliminary ceremonies. The part of the offering designed for *Indra* was given him according to the ordinance. The sinless king, applauded on every side, performed the mid-day *Suvuna*; and the third *Suvuna* of this great king, did the eminent brahmans perform with their eyes directed to the *shastra*. *Rishya-shringa*, and the others, by the

¹ Certain ceremonies of which the pundits are now entirely ignorant.

² "All," i. e. All whom they esteemed objects of adoration, as the gods, the regents of the planet, the wind, &c.

³ "*Suvuna*." The daily oblations commanded by the *shastras*.

गोतिभिर्मधुरैः स्निग्धैर्मन्त्राकानेर्यथार्हतः ।

होतारो जुहुयामासुर्हविर्भागान्दिवौकसां । 9 ॥

न चाकृतमभूत्तत्र स्वलितं वा न किञ्चन ।

दृश्यते ब्रह्मवत्सर्वं क्षेमयुक्तं हि चक्रिरे । 10 ॥

न तेष्वहःसु आन्तो वा क्षुभितो वा न दृश्यते ।

नाविद्वान् ब्राह्मणः कश्चिन् नाशतानु चरस्तथा । 11 ॥

muntras of the Shiksha,¹ called thither Shukra and the other chief deities, and the priests with muntras expressed in sweet and pleasing songs, offered to each deity his peculiar part in the sacrifice. In this sacrifice no oblation was neglected, nor any (inadvertant) mistake committed; all was performed with ability, and in exact conformity to the Veda. Then no one appeared weary, or dissatisfied; there was no unlearned brahman there, nor any one who had

¹ A part of the Veda, or properly a science collateral therewith.

¹ Brahman, the chief part.

² Vix. Shiksha, which are secrets to the Brahman.

³ Persons practising religious exercises.

⁴ Persons practising austerities, and labouring hard to obtain a knowledge of the system.

नानाहिताग्निर्नायज्वा नाव्रती पतितो नरः ।
 ब्राह्मणानां सहस्राणि तानि तत्र महामखे । 12 ॥
 यथम्बुभुजिरे ऽन्नानि स्वादूनि विविधानि च ।
 रुक्मपात्रीष्वनेकासु राजतीषु च सर्व्वशः । 13 ॥

not an hundred followers; no one who did not possess the sacred fire; none who neglected sacrifice, or the sacred rites of religion, or who had fallen into heinous sins.¹ At that sacrifice thousands of brahmans were feasted separately and a variety of delicious viands (served up) in various modes, in gold and silver dishes. The twice born were feasted in succession, and all the

¹ Fallen into great or mortal sins, of which the Hindoos reckon five, viz. the murder of a brahman, the drinking of intoxicating liquors, theft, (interpreted as the stealing of a quantity of gold not less than eighty rupees), adultery with the wife of a spiritual preceptor, and the maintaining of friendship or familiar intercourse with a person guilty of these crimes. If these sins were committed in a preceding life, they are respectively known in this, by the Rajuyukshman, or a hectic fever, attended with a coughing of blood; Savdunta, viz. having a very small tooth between the two fore teeth, and having the two front teeth black; Khoonukhee, or having rough uneven nails with the tops entering the flesh; Dooshchurma, viz. born without the prepuce. He who associates with the wicked will be known by the disease which discriminates the person who had committed the offence.

द्विजातयोऽन्नपानानि तत्राभुञ्जत चासकृत् ।

कृपणानाथविकला ये च केचिदुपागताः ॥14॥

तेऽप्यन्नपानैः कामैश्च सर्वशस्तत्र तर्पिताः ।

न तेष्वहःसु ब्राह्मणं क्षुधितं दृश्यते क्वचित् ॥15॥

अनाथा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते ।

तापसा भुञ्जते नित्यं भुञ्जते श्रमणा अपि ॥16॥

अनाथानात्था स्त्रीणां बालवृद्धस्य चैव हि ।

बुभुक्षितानां दीनानां नात्स्निरुपजायते ॥17॥

व्यश्रूयत च शब्देऽयं दीयतां भुज्यतामिति ।

दीयतां दीयतामन्नं वासांसि विविधानि च ॥18॥

needy and forlorn who came there, were satisfied with food and drink to the utmost extent of their desire. In those days no one of the brahman tribe was seen hungry. Those without masters,¹ and those subject to lords,² feasted continually. The ascetics³ and the Shrumunas⁴ were constantly feasted, nor was there any widow, or child, or aged man, or any one of the hungry poor, who was not fully satisfied : the sound Give, eat, every where resounded. Pressed with the orders "Give. Give food. Give various sorts

¹ Brahmins, the chief cast.

² Viz. Shoodras, who are servants to the brahmins.

³ Persons practising religious austerities.

⁴ Persons practising austerities, and labouring hard to obtain a knowledge of the divine books.

इतिसञ्चोदितास्तत्र तथा चक्रुरनेकशः ।
 अन्नकूटाश्च दृश्यन्ते बहवः पर्वलोचमाः । 19 ॥
 दिवसे दिवसे तत्र सिद्धस्य विधिवत्तदा ।
 नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा । 20 ॥
 अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः ।
 अन्नं हि विधिवत् स्वादु प्रशंसन्ति द्विजवर्माः । 21 ॥
 अहो तृप्ताः स्म भद्रं ते इति शुश्राव राघवः ।
 खलङ्कृताश्च पुरुषा ब्राह्मणान् परिवेशयन् । 22 ॥
 उपासते च तानन्ये सुमृष्टमणिकुण्डलाः ।
 कर्मान्तरे तदा विप्रा हेतुवादान् बहून्पि । 23 ॥

of clothes," the attendants constantly distributed these things in a variety of ways. Food in heaps like mountains, dressed according to the ordinance, was daily seen; men and women from various countries were constantly entertained with meat and drink at this sacrifice of the magnanimous monarch. The excellent twice born constantly praised the delicious food prepared according to the ordinance. "O how full we are! May prosperity attend you!" Such were the exclamations which Raghava heard. Men superbly adorned presented the food to the brahmans, and others adorned with gems brought it to them. After the work of the day was ended, the eloquent and learned

4 Persons practising austerities, and labouring hard to obtain a knowledge of the divine

books

प्राज्ञः सुवाग्मिने! धीराः परस्परजिगीषया ।
 दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः । 25 ॥
 सर्वकर्मणि चक्रुस्ते यथाशास्त्रं प्रवेदिताः ।
 नावडक्कुविदत्रासीन्नाव्रतो नावज्जश्रुतः । 26 ॥
 सदस्यस्तस्य वै राज्ञो नावादकुशलो द्विजः ।
 ग्रामे यूपोच्छ्रये तस्मिन् षड्वैल्वाः खादिरास्तथा । 27 ॥
 तावन्तो विल्वसहिताः पर्णिनश्च तथापरे ।
 श्लेषातकमयो दिष्टो देवदारुमयस्तथा । 28 ॥

pundits engaged in disputations, mutually desirous of victory. From day
 to day the twice born, eminent in knowledge, performed all the sacrificial ce-
 remonies as commanded by the shastras. There was no one there unac-
 quainted with the six *Ungas* of the *Veda*, no one unengaged in religious
 vows, no one unskilled in the *Veda*, no one of the twice born in that assem-
 bly who was not eminent in eloquence. At the *Yoopochhruya*¹ six *Yoopas*
 of *Vilwa*,² six of *Khadira*,³ and with those of *Vilwa* six of *Purnin*,⁴ one of

¹ The *Yoopochhruya* is a ceremony which forms an essential part of the sacrifice. The
Udhwuryoo who recites the mantras of the *Yujoos-veda* goes to receive orders from the *Hotri*,
 or sacrificing priest; the giving of which is accompanied with the erection of the *Yoo**pa*, a
 sacrificial pillar, usually made of wood, and adorned with the carved figure of a man, an
 elephant, a bull, or some other animal. This ceremony is called *Yoopochhruya*.

² *Crateva marmelos*.

³ *Mimosa catechu*.

⁴ *Butea frondosa*.

द्वावेव तत्र विहितौ बाहुवस्तपरिग्रहौ ।
 कारिताः सर्व एवेते शास्त्रज्ञैर्यज्ञकोविदैः । 29 ॥
 शोभार्थं तस्य यज्ञस्य काञ्चनाकृतयो ऽभवन् ।
 एकविंशतियूपान्ते एकविंशत्यरत्नयः । 30 ॥
 वासोभिरेकविंशद्भिरे केकं समलंकृतं ।
 विन्यस्ता विधिवत्सर्व शिल्पिभिः सुदृढाः कृताः । 31 ॥
 अष्टास्रयः सर्व एव श्लाघ्यरूपसमन्विताः ।
 आच्छादितास्ते वासोभिः पुष्पैर्नैश्च पूजिताः । 32 ॥

Shleshmatuka;¹ and of Deva-daroo,² two of which could be scarcely encircled with the arms, were placed there; these were all made by the direction of men acquainted with the shastras, and well versed in sacrificial rites: to add splendor to the sacrifice they were overlaid with gold. These twenty one Yoopas were each in height twenty one Urutnis:³ they were adorned with twenty one pieces of cloth, each adorned with one. These Yoopas were all firmly fixed in the ground by the mechanics, according to the ordinance: they were octangular, and highly polished, covered with cloth and adorned with

¹ Dillenia Indica.

² It is uncertain what wood this is; probably Fir.

³ An Urutni is the length of the cubit from the elbow to the end of the little finger, the other fingers being shut; when all the fingers are shut, the cubit is called Rutni.

सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि ।
 इष्टकाश्च दधान्यायं कारिताश्च प्रमाणातः । ३३ ।
 चितो ऽग्निब्राह्मणेस्तत्र कुशलैर्यज्ञकर्मणि ।
 स चित्तो राजसिंहस्य सञ्चितः कुशलैर्द्विजैः । ३४ ।
 गृह्णते रुक्मपक्षो वै त्रिगुणो ऽष्टादशात्मकः ।
 नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतं । ३५

fragrant flowers, and appeared glorious like the seven sages in heaven. Sacrificial pits¹ were made according to the measure prescribed by the statute, and the fire was kindled by brahmans eminent in sacrificial rites. This sacrificial fire of the great monarch, prepared by the eminent twice born, was called *Chita*. The sacrificial pits were in the form of a *Guroora*, with golden wings,² they were in triple rows, in number eighteen.³ Here were the appointed victims.

¹ The original word is *Istuka*, a brick, but the word here denotes the sacrificial pits, which were to be lined with bricks.

² The pits were dug in the form of the bird *Guroora*, and those parts representing the wings, were lined with bricks of gold.

Many sacrifices among the Hindoos are performed in imitation of some archetypical sacrifice, called *Prakriti-yojana*. The archetype of this sacrifice had six sacrificial pits; this had three times that number.

तुरगाः पक्षिणश्चैव यथाशास्त्रं प्रचोदिताः ।

शामित्रे तु हयस्तत्र तथा जलचराश्च ये । 35 ॥

ऋषिभिः सर्वमेवैतन्नियुक्तं शास्त्रतस्तदा ।

यशूनां त्रिशतं तत्र यूषेषु नियतस्तदा । 36 ॥

अश्वरत्नोत्तमस्तत्र राज्ञो दशरथस्य ह ।

कौशल्या तं हयस्तत्र परिचर्य्य समंततः । 37 ॥

कृपाणैर्विशशासनं मन्त्रिभिः परया मुदा ।

पतत्रिणा तदा सार्द्धं सुस्थितेन च चेतसा । 38 ॥

devoted to each particular deity, the horses, and birds, as prescribed in the shastra. The horse for immolation was also there, and the aquatic animals : all these amounting to three hundred, designated by the sages to their proper use, according to the shastras, together with the horse of king Dusha-rutha, an inestimable jewel, were then fastened to the Yoopas. Koushalya, attended by those who repeat the muntras, having led the horse around (the sacrificial fire), with the sacred Khurga¹ immolated it with transports of joy. Then Koushalya, desirous of completing this devout act, with fixed mind sat

¹ The Indian Scymetar.

अवसद्रजनीमेकां कोशल्या धर्मकाम्यया ।
 होताध्वर्युस्तपोदाता ह्येन समयोजयन् । 40 ॥
 महिष्या परिवृत्याथवा वातामपरान्तथा ।
 पतत्रिणस्तस्य वषामुद्धृत्य नियतेन्द्रियः । 41 ॥
 ऋत्विक् परमसंपन्नः स्रपयामास शास्त्रतः ।
 धूमगन्धं वषायास्तु जिब्रति स्म नराधिपः । 42 ॥
 यथाकालं यथान्यायं निर्नुदन् पापमात्मनः ।
 ह्यस्य यानि चाङ्गानि तानि सर्वाणि ब्राह्मणाः । 43 ॥

the whole night watching the birds. The Hotri,¹ the Udhwuryoo,² and the Oodgatri,³ placed the chief and the second queens near the horse. The self-subdued priest⁴ then, having taken out the hearts of the birds, dressed them agreeably to the shastræ. The sovereign of men smelled the smoke of the offered hearts, acknowledging his transgressions according to the order and the circumstances in which they were committed. All the sixteen sacrificing

¹ Hotri. The priest who repeats the Rich, or Muntras of the Rig-veda.

² Udhwuryoo, the priest who repeats the muntras of the Yujoo-veda.

³ Oodgatri, the priest who sings the appointed parts of the Samun-veda.

⁴ Ritwik, the sacrificing priest.

अग्नेः प्रायन्ति विधिवत्समस्ताः घोडशर्त्विजः ।

मूतशालासु यशानामन्येषां क्रियते हविः । 44 ॥

अश्वमेधस्य यज्ञस्य वैतसो भाग इव्यते ।

अहो ऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः । 45 ॥

चतुष्टोममहस्तस्य प्रथमं परिकल्पितं ।

उक्त्यं द्वितीयसंख्यातमतिरात्रं तथोत्तरं । 49 ॥

कारितास्तत्र बहवो विहिताः शास्त्रदर्शनात् ।

ज्योतिष्टोमायुषी चैवमतिरात्रो च निर्मितौ । 47 ॥

priests, then placed on the fire the parts of the horse according to the ordinance, the oblation of the other sacrifice was made in wood¹ of the Pluksha tree, but that of the horse was required to be on the cane.² The wonderful *Ushwa-medha* was performed by the brahmans, according to the rules of the *Kulpa-sootra*.³ The *Chutooshtoma* of this sacrifice was repeated first, secondly that called the *Ooktha*, and afterwards *Utiratra*. At that sacrifice, by keeping the shastras in view, many important acts were performed, the *Jyotishtoma*, the *Ayooshtoma*, the two *Utiratras*, the *Ubhijit*, *Vishwujit*, and *Uptoryama*, that great sacrificial act; all these were performed. Afterwards the

1 i. e. In wooden instruments, bowls, spoons, &c.

2 A mat of calamus rotang.

3 A book containing the rules for a particular sacrificial act.

अभिजिद्विश्च जिज्ञेवमसोर्यामो महाक्रतुः ।
 आर्चीं हेत्रे ददौ राजा दिशं स्वकुलवर्द्धनः । 48 ॥
 अधर्ष्यवे प्रतीचीन्तु ब्रह्मणे दक्षिणां दिशं ।
 उद्गात्रे तु तयोदीचीं दक्षिणेषा विनिर्मिता । 49 ॥
 अश्वमेधे महायज्ञे स्वयम्भुविहिते पुरा ।
 क्रतुं समाप्य त तदा न्यायतः पुरुषर्षभः । 50 ॥
 ऋत्विग्भ्यो हि ददौ राजा धरान्तां कुलवर्द्धनः ।
 एवन्दत्वा प्रहृत्योऽभूच्छ्रीमान्निद्धाकुनन्दनः । 51 ॥
 ऋत्विजस्त्वब्रुवन् सख्यं राजानं गतकल्मषं ।
 भवानेव महीं कृत्स्नामेको रक्षितुमर्हति । 52 ॥

king, the increaser of his race, to the Hotri, presented the east country, the west to the Udhwuryoo, to the brahmans the south, and the northern regions to the Oodgatri: those gifts did the king bestow at the great sacrifice of the Ushwa-medha, formerly instituted by Swuyumbhoo.¹ The sacrifice being concluded, the king, the chief of men, the increaser of his race, in conformity to the shastra, presented the priests with large portions of land. Having thus bestowed the largesses, the fortunate son of Ikshwakoo was filled with joy.

All the priests then addressed the Monarch whose sins were removed,

¹ Swuyumbhoo, the Self-existent.

न भूयां कार्यमस्माकं न हि शक्ताः स पालने ।
 रताः स्वाध्यायकरणे वयं नित्यं हि भूमिषु । 53 ॥
 निष्क्रयं किञ्चिदेवेह प्रयच्छतु भवानिति ।
 मणिरत्नं सुवर्णं वा गावो यद्वा समुद्यतं । 54 ॥
 तत्प्रयच्छ नृपश्रेष्ठ धरण्यां न प्रयोजनं ।
 एवमुक्त्वा नरपतिर्ब्राह्मणैर्वेदपारगैः । 55 ॥
 गवां शतसहस्राणि दश तेभ्यो ददौ नृपः ।
 दश कोटिः सुवर्णस्य रजतस्य चतुर्गुणं । 56 ॥
 ऋत्विजस्तु ततः सर्वे प्रददुः सहिता वसु ।
 ऋष्यशृङ्गाय मुनये वशिष्ठाय च धीमते । 57 ॥

"The king alone is worthy of governing the earth; our concern is not with lands, nor are we capable of taking due care of them.¹ O king we are constantly devoted to the study of the Veda, be pleased therefore to give a trifling gift; be it gems, or jewels, or gold, or cows, or whatever is convenient; we have no occasion for provinces, O most excellent sovereign of men." The lord of men, thus addressed by the brahmins, learned in the Vedas, gave them a million of cows, a hundred millions of pieces of gold, and four times as many pieces of silver. After this, all the priests gave presents to Rishya-shringa the sage, and the wise Vushishtha.

¹ These lands or provinces included the inhabitants too, a sovereign authority over whom, was conveyed by this gift.

ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः ।
 सुप्रीतमनसः सर्वे प्रत्यूचुर्मृदिता भृशं । 58 ॥
 ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः ।
 जाम्बूनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा । 59 ॥
 दरिद्राय द्विजायाश्च हस्ताभरणमुत्तमं ।
 कस्मैचिद्याचमानाय ददौ राघवनन्दनः । 60 ॥
 ततः प्रीतेषु विधिवद्विजेषु द्विजवत्सलः ।
 प्रणाममकरोत्तेषां हर्षव्याकुलितेक्षणः । 61 ॥
 तस्याशिषो ऽथ विविधा ब्राह्मणैः समुदाहृताः ।
 उदारस्य नृवीरस्य धरण्यां पतितस्य च । 62 ॥

Having thus received their shares, according to the ordinance, the most excellent twice born highly delighted, replied, "We are completely satisfied."

Afterwards the self-governed monarch, gave gold to the uninvited guests, and, to the brahmans in general ten millions of (the gold of) Jamboonuda.¹ The son of Rughoo gave also beautiful ornaments for the hands to any of the indigent twice born who requested them. The twice born being satisfied, this affectionate lover of brahmans, with eyes overflowing with pleasure, bowed obeisance to them according to the ordinance. Blessings were then, in a variety of forms, poured forth by the brahmans upon this generous heroic one prostrate upon the earth.

¹ Gold of a particular description, mentioned in the succeeding part of the poem.

ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमं ।
 पाषाणहं स्वर्नयनं दुस्तरं पार्थिवर्ष भैः । 63 ॥
 ततो ऽब्रवीद्व्यशृङ्गं राजा दशरथस्तदा ।
 कुलस्य वर्द्धनं तत्तु कर्तुमर्हसि सुव्रत । 64 ॥
 तथेति च स राजानमुवाच द्विजसत्तमः ।
 भविष्यन्ति सुता राज्ञस्त्वारस्ते कुलोद्बहाः । 65 ॥
 स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः ।
 जगाम हर्षं परमं महात्मा तम्व्यशृङ्गः पुनरप्युवाच । 66 ॥

इत्यार्षे रामायणे बालकाण्डे वाल्मीकीये यज्ञकर्म ।

Having finished this most excellent, incomparable sacrifice, destroying sin and procuring heaven, and scarcely to be accomplished by the greatest monarch, Dusha-rutha the king, with delighted mind, addressed Rishya-shringa, "O virtuous one! it is thine to perform a race-enlarging sacrifice." The most excellent twice born then replied to the king, "So be it, thou shalt, O king, have sons to perpetuate thy race." Hearing these delightful words, the placid sovereign of men was filled with joy, and bowing to Rishya-shringa departed.

Again Rishya-shringa addressed the magnanimous monarch.

Thus far the thirteenth section, describing the sacrifice.

अथर्ष्यशृङ्गे राजानं पुनरेवाध्यभाषत ।
 इच्छिन्ते ऽन्यां करिष्यामि पुत्रीयां पुत्रकाम्यया । १ ॥
 ततः प्रचक्रमे कर्त्तुमिच्छिं कामसमृद्धये ।
 तस्य राज्ञो हितान्वेषी विभाणुकसुतो वशी । २ ॥
 तत्र देवाः सगन्धर्वाः सिद्धाश्च मुनिभिः सह ।
 भागप्रतिग्रहार्थं वे पूर्वमेव समागताः ।
 ब्रह्मा सुरेश्वरः स्थाणुस्तथा नारायणः प्रभुः । ३ ॥

SECTION XIII.

Afterwards Rishya-shringa said again to the king, "I will perform another sacrificial act to secure thee a son." Then the son of Vibhanduka, of subdued passions, seeking the happiness of the king, proceeded to perform the sacrifice for the accomplishment of his wishes. Thither were previously collected the gods, with the Gundhurvas, the Siddhas and the sages, for the sake of receiving their respective shares, Bruhma too, the sovereign of the gods, with Sthanoo, and Narayuna, chief of beings, and the the four supporters of the universe.¹

¹ Iadra the regent of the east, Yoma of the south, Vuroona of the west, and Koovera of the north.

चत्वारो लोकपालाश्च देवतानाञ्च मातरः ।
 आसंस्तथैव सर्वे तु देवाश्च सहितास्तथा । 4 ॥
 इन्द्रश्च भगवान् साक्षान्महद्गणवृतः प्रभुः ।
 अश्वमेधे महायज्ञे राज्ञस्तस्य महामनः ।
 तत्र भागार्थिनो देवानागतान् सोऽभ्ययाचत । 5 ॥
 अयं राजा दशरथः पुत्रार्थं तप्तवांस्तपः ।
 इष्टवानश्वमेधेन भवतः श्रद्धयान्वितः ।
 इच्छिञ्च पुत्रकामोऽन्यां पुनः कर्तुं समुद्यतः । 6 ॥
 तदस्य पुत्रकामस्य प्रसादं कर्तुमर्हथ ।
 अभियाचे च वः सर्वानस्यार्थेऽहं कृताञ्जलिः । 7 ॥

and the divine mothers of all the celestials,¹ met together there. To the *Ushwa-medha*, the great sacrifice of the magnanimous monarch, came also *Indra* the glorious one, surrounded by the *Muroots*.² *Rishya-shringa* then supplicated the gods assembled for their share of the sacrifice (saying), "This devout king *Dusha-rutha*, who, through the desire of offspring, confiding in you, has performed sacred austerities, and who has offered to you the sacrifice called *Ushwa-medha*, is about to perform another sacrifice for the sake of obtaining sons. To him thus desirous of offspring be pleased to grant the blessing: I supplicate you all with joined hands. May he have four sons, re-

¹ These are reckoned seven, *Brahmee*, *Maheswuree*, *Roudree*, *Koumaree*, *Vishnavee*, *Varahee*, *Indranee*.

² The forty-nine regents of the wind.

³ *Rishya-shringa*.

भवेयुरस्य चत्वारः पुत्रास्तैलोक्यविश्रुताः । तं तथेत्यब्रुवन् देवा ऋषिपुत्रं कृताञ्जलिं । ८ ॥
 माननीयो ऽसि नो विप्र राजा चैव विशेषतः । प्राप्स्यते परमं काममेतदिच्छा नराधिपः । ९ ॥
 इत्युक्त्वान्तर्हि ता देवास्ततः शक्रपुरोगमाः । तं दृष्ट्वा विधिवत्ख्यातं क्रियमाणं महर्षिणा । १० ॥
 उपेत्य लोककर्त्तारं प्रजापतिमिदं वचः । ऊचुः प्राञ्जलयः सर्वे ब्रह्माणं वरदन्तदा । ११ ॥
 त्वत्प्रदिष्टवरो ब्रह्मन्नावणो नाम राक्षसः । सर्वान्नो बाधते दर्पान्महर्षिंश्च तपोरतान् । १२ ॥

nowned through the universe." The gods replied to the sage's son supplicating with joined hands, "Be it so : thou, O brahman, art ever to be regarded by us, as the king is in a peculiar manner. The lord of men, by this sacrifice shall obtain the great object of his desires." Having thus said, the gods, preceded by *Indra*, disappeared.

They all then having seen that (sacrifice) performed by the great sage according to the ordinance, went to *Prujaputi* the lord of mankind, and, with joined hands, addressed *Bruhman* the giver of blessings, "O *Bruhman*, the *Rakshus*, *Ravana* by name, to whom a blessing was awarded by thee, through pride

त्वया ह्यस्य वरो दत्तः प्रोतेन भगवन् पुरा ।
 देवदानवयक्षाणामवधोऽसीति कामतः । 13 ॥
 मानयन्तश्च ते वाक्यं सर्वमस्य सहामहे ।
 स बाधयति लोकांस्तान् विहिंसन्नाक्षसेश्वरः । 14 ॥
 देवर्षियक्षगन्धर्वानसुरान् मानवांश्च सः ।
 अन्यायतः पीडयति वरदानेन दर्पितः । 15 ॥
 न तत्र सूर्यस्तपति न भयाद्वाति मरुतः ।
 नाग्निर्ज्वलति चे तत्र यत्र तिष्ठति रावणः । 16 ॥
 जलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि च कम्पते ।
 नद्यो वैश्रवणस्यैका लङ्कान्तं दूर्यपीडितः । 17 ॥

troubleth all of us the gods, and even the great sages, who perpetually practise sacred austerities. We, O glorious one, regarding the promise formerly granted by thy kindness that he should be invulnerable to the gods, the *Danuvās* and the *Yukshas*, have born all (his oppression); this lord of *Rakshus* therefore distresses the universe; and, inflated by this promise, unjustly vexes the divine sages, the *Yukshas*, the *Gundhurvas*, the *Usooras*, and men: where *Ravana* remains there the sun loses his force, the winds through fear of him do not blow; the fire ceases to burn; the rolling ocean, seeing him, ceases to move its waves. *Vishruvāna*,¹ distressed by his power, has abandoned *Lun-*

¹ *Koovera* and *Ravana* are both called by this name, being both the sons of *Vishwa-shruva* by different mothers. Here the former is meant.

तस्मान्नः पाहि भगवन्नावणास्त्रोकरावणात् ।
 उपायन्तु द्वधार्थाय स्रष्टुमर्हसि कामद । 18 ॥
 इति विज्ञापितो देवैर्ध्यात्वा ब्रह्मेदमब्रवीत् ।
 हन्तायं विहितस्तस्य वधोपायो दुरात्मनः । 19 ॥
 तेन देवर्षिगन्धर्व्यक्षराक्षसपन्नगैः ।
 अवध्यः स्यामिति शोकं तथेत्युक्ताञ्च तन्मया । 20 ॥
 अवज्ञाय तु तद्वक्तो मानुषान् नान्वकीर्तयत् ।
 तस्मात् स मानुषेणैव वध्यः पापो भविष्यति । 21 ॥
 इति श्रुत्वा हि तद्वाक्यं ब्रह्मणा समुदाहृतं ।
 देवाः शक्रपुरोगास्ते हर्षिताः सर्वतोऽभवन् । 22 ॥

ka and fled. O divine one, save us from Ravuna, who fills the world with noise and tumult. O giver of desired things, be pleased to contrive a way for his destruction."

Bruhma thus informed by the devas, reflecting, replied "Oh! I have devised the method for slaying this outrageous tyrant. Upon his requesting, "May I be invulnerable to the divine sages, the Gundhurvas, the Yukshas, the Rakshuses, and the serpents," I replied, "Be it so." This Rakshus, through contempt, said nothing respecting man; therefore this wicked one shall be destroyed by man." The gods, preceded by Shukra, hearing these words spoken by Bruhma, were filled with joy.

एतस्मिन्नन्तरे विष्णुर्हयायातो महाद्युतिः ।
 शङ्खचक्रगदापाणिः पीतवासो जगद्यतिः । 23 ॥
 चैनतयं समाहृष्टा भास्करस्तोयदं यथा ।
 तपहाटककेयूरो बन्धमानः सुरोत्तमैः ।
 ब्रह्मणा च समागत्य तत्र तस्यै समाहितः । 24 ॥
 तमब्रुवन् सुराः सर्वे समभिष्टूय सन्नताः ।
 आर्त्तानामसि लोकानामर्त्तिहा मधुसूदन । 25 ॥
 याचामहे ऽतस्त्वामर्त्ताः शरणं नो भवाच्युत ।
 ब्रूत किं करवाणीति विष्णुस्तानब्रवीद्ब्रह्मचः । 26 ॥

At this time Vishnoo the glorious, the lord of the world, arrayed in yellow, with hand ornaments of glowing gold, riding on Vinuteya, as the sun on a cloud, arrived with his conch, his discus, and his club in his hand. Being adored by the excellent celestials, and welcomed by Bruhma, he drew near and stood before him. All the gods then addressed Vishnoo, "O Mudhoo-sooduna,¹ thou art able to abolish the distress of the distressed. We intreat thee, be our sanctuary, O Uchyoota." Vishnoo replied, "Say, what shall I

¹ Mudhoo-sooduna, i. e. the destroyer of Mudhoo, a famous Usoora.

इति तस्य वचः श्रुत्वा पुनर्दक्षुरिदं दुराः ।
 इष्टवानश्वमेधेन प्रजाकामः स चाग्रजः । 27 ॥
 धर्मशीलो गुणश्लाघी सत्यवादी दृढव्रतः ।
 अस्मन्नियोगात्त्वं विष्णो तस्य पुत्रत्वमाप्नुहि । 28 ॥
 त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया ।
 राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो । 29 ॥
 धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः ।
 तस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च । 30 ॥
 विष्णो पुत्रत्वमागच्छ कृत्वात्मानं तुर्विधं ।
 तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्ठकं । 31 ॥

do?" The celestials hearing these his words, added further, "The virtuous, the encourager of excellence, eminent for truth, the firm observer of his vows, being childless, is performing an *Ushwa-medha* for the purpose of obtaining offspring. For the sake of the good of the universe, we intreat thee, O Vishnoo, to become his son. Dividing thyself into four parts, in the wombs of his three consorts equal to Huri, Shree, and Keertee,¹ assume the sonship of king Dusha-rutha, the lord of *Uyodhya*, eminent in the knowledge of duty, generous, and illustrious as the great sages. Thus becoming man, O Vishnoo,

¹ Three names of Doorga, appearing in these various forms.

अवध्यं दैवतैर्विष्णोः समरे जहि रावणं ।
 स हि देवान् सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान् । 32 ॥
 राक्षसो रावणो मूर्खो बोध्याद्रेकेण बाधते ।
 ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा । 33 ॥
 क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः ।
 बधार्थं वयमायातास्तस्य वै मुनिभिः सह । 34 ॥
 सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः ।
 त्वं गतिः परमा देव सर्वेषां नः परं तपः । 35 ॥
 वधाय देवशत्रूणां नृणां लोके मनः कुरु ।
 एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुङ्गवः । 36 ॥

conquer in battle *Ravana*, the terror of the universe, who is invulnerable to the gods. This ignorant *Rakshus Ravana*, by the exertion of his power, afflicts the gods, the *Gundhurvas*, the *Siddhas*, and the most excellent sages; these sages, the *Gundhurvas*, and the *Upsuras*, sporting in the forest *Nundina*¹ have been destroyed by that furious one. We, with the sages, are come to thee seeking his destruction. The *Siddhas*, the *Gundhurvas*, and the *Yukshas* betake themselves to thee, thou art our only refuge; O *Deva*, afflicter of enemies, regard the world of men, and destroy the enemy of the gods."

Vishnoo, the sovereign of the gods, the chief of the celestials, adored by all

¹ The paradise or garden of *Indra*.

पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः ।

अब्रवीद्विदशान् सर्वान् समेतान् धर्मसंहितान् । 37 ॥

भयं त्यजत भद्रं वो हितार्थं युधि रावणं ।

सपुत्रपौत्रं सामात्यं समन्त्रिजातिबान्धवं । 38 ॥

हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहं ।

दश वर्षसहस्राणि दश वर्षशतानि च । 39 ॥

वक्ष्यामि मानुषे लोके घालयन् पृथिवीमिमां ।

एवं दत्त्वा वरन्देवो देवानां विष्णुरात्मवान् । 40 ॥

मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः ।

ततः पद्मपलाशाक्षः कृत्वात्मानञ्चतुर्विधं ।

पितरं रोचयामास तदा दशरथं नृपं । 41 ॥

beings, being thus supplicated, replied to all the assembled gods (standing) before Bruhma, "Abandon fear; peace be with you; for your benefit having killed Ravuna the cruel, destructively active, the cause of fear to the divine sages, together with all his posterity, his courtiers and counsellors, and his relations, and friends, protecting the earth, I will remain incarnate among men for the space of eleven thousand years."

Having given this promise to the gods, the divine Vishnōo, ardent in the work, sought a birth-place among men. Dividing himself into four parts, he

ततो देवर्षिगन्धर्वाः सहद्राः साप्सरोगणाः ।
 स्तुतिभिर्दिव्यव्यूहाभिस्तुष्टुवर्मधुसूदनं । 42 ॥
 तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषं ।
 विरावणं साधुतपस्विकण्ठकं तपस्विनामुद्धरतं भयावहं । 43 ॥
 तमेव हत्वा सबलं सबान्धवं विरावणं रावणमुग्रपौरुषं ।
 स्वर्लोकमागच्छ गतज्वरश्चिरं सुरेन्द्रगुप्तं गतदेवकल्मषं । 44 ॥

इत्यार्षे रामायणे बालकाण्डे रावणवधोपायः ॥

whose eyes resemble the lotos and the *pulasha*, the lotos petal-eyed, chose for his father *Dusha-rutha* the sovereign of men. The divine sages then with the *Gundhurvas*, the *Roodras*, and the (different sorts of) *Upsuras*, in the most excellent strains, praised the destroyer of *Mudhoo*, (saying) "Root up *Ravana*, of fervid energy, the devastator, the enemy of *Indra* swollen with pride. Destroy him, who causes universal lamentation, the annoyer of the holy ascetics, terrible, the terror of the devout *Tupuswees*. Having destroyed *Ravana*, tremendously powerful, who causes universal weeping, together with his army and friends, dismissing all sorrow, return to heaven, the place free from stain and sin, and protected by the sovereign of the celestial powers."

Thus far the Section, containing the plan for the death of *Ravana*.

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः ।
 जानन्नपि सुरानेवं श्लाघ्यं वचनमब्रवीत् । १ ॥
 उपायः को वधे तस्य राक्षसाधिपतेः सुराः ।
 यमहन्तं समास्थाय निहन्याम्य विकण्ठकं । २ ॥
 एवमुक्ताः सुराः सर्वे प्रयूचुर्विष्णुमययं ।
 मानुषं रूपमास्थाय रावणं जहि संयुगे । ३ ॥
 स हि तेषु तपस्वीव्रं दीर्घकालमरिन्दमः ।
 येन तुष्टो ऽभवद्ब्रह्मा लोककृत्सोकपूर्वजः । ४ ॥

SECTION XIV.

Narayana the all prevailing, appointed by the most excellent celestials, understanding their wish, replied in these pleasing words : " O ye gods, what ways of destroying the sovereign of the Rakshuses is there, in which I, engaging, may slay this annoyer of the sages ?" Thus addressed, all the celestials answered the imperishable Vishnool, " Assuming a human form, destroy in battle, Ravuna, that subduer of enemies, who for a long season practised austerities by which even Bruhma, the creator of the world, in birth preceding the

सन्तुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः ।
 नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् । 5 ॥
 अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।
 एवं पितामहात्तस्माद्गरदानेन गर्वितः । 6 ॥
 उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्यपकर्षति ।
 तस्मात्तस्य वधो दृष्टो मानुषेभ्यः परन्तप । 7 ॥
 इत्येतद्गुणं श्रुत्वा सुराणां विष्णुरात्मवान् ।
 पितरं रोचयामास तदा दशरथं नृपं । 8 ॥

universe,¹ was rendered propitious. The chief of beings, pleased, then bestowed on this Rakshus a blessing, "Man excepted, from the various kinds of beings thou hast nothing to fear." When this ancient promise was given men were the objects of Ravuna's contempt. Elated therefore by this blessing from Bruhma, he destroys the three worlds, carrying off by violence the female part of the creation. Therefore, O distresser of enemies, from men is his death certain.

Having heard these words of the celestials, Vishnōo, intent on the work, immediately chose for his father Dusha-rutha, the sovereign of men.

¹ The original is Loka-poorva, which means literally the first born of all creatures.

स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः ।
 अयजत्पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः । 9 ॥
 स कृत्वा निश्चयं विष्णुरामन्त्र्य च पितामहं ।
 अन्तर्द्धानं गतो देवैः पूज्यमानो महर्षिभिः । 10 ॥
 ततो वै यजमानस्य पावकाद्गतुलप्रभं ।
 प्रादुर्भूतं महद्भूतं महावीर्यं महाबलं । 11 ॥
 कृष्णारक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनं ।
 स्निग्धहृद्यक्षतनुजघमश्रुप्रवरमूर्ध्वजं । 12 ॥
 शुभलक्षणसम्पन्नं दिव्याभरणभूषितं ।
 शैलशृङ्गसमुत्सेधं दृष्ट्वा शार्दूलविक्रमं । 13 ॥

At that time the illustrious, childless monarch, the conqueror of his enemies, desirous of posterity, was performing a sacrifice to obtain a son. Having fixed his resolution, and consulted with Brumha, Vishnoo, adored by the gods, and the great sages, disappeared. Forthwith from the fire of the sacrifice attended by the sound of the Doondoobhi rose a supernatural being, of incomparable splendour, and unusual size, clothed in red, mighty, heroic, powerful, black, with glowing countenance, the eyes, the hair of the body, and the large beard of shining auburn; impressed with auspicious marks, and adorned with divine ornaments; equalling in height the lofty summit of a mountain, mighty as

दिवाकरसमाकारं दीप्तानलशिखोपमं ।
 सिंहस्कन्धं महाबाहुमङ्गद्वयशोभितं । 14 ॥
 ताराविकृतकल्पेन हरिणोरसि राजितं ।
 ताराधिपतिकल्पैश्च दन्तैः परमशोभितं । 15 ॥
 ज्वलन्निव च तेजोभिर्दीपयन्निव च श्रिया ।
 तप्तजाम्बूनदमयीं राजतान्तपरिच्छदां । 16 ॥
 दिव्यपायसपूर्णं पात्रीं पत्नीमिव प्रियां ।
 शृङ्गं विपुलं दोर्भ्यां स्वयं मायामयीमिव । 17 ॥

the majestic tyger, in form resembling the sun, bright as the ardent flame, with
 lion shoulders and mighty arm. Adorned with ornaments on both
 hands, the neck encircled with a necklace of twenty seven pearls, its teeth re-
 sembling the king of stars,¹ glowing with brightness, like Shree irradiating
 all around, it held in both hands, like a beloved spouse, a large vessel re-
 sembling Mayamuyee² of burning gold³ bordered with silver, and filled with
 the divine Payusa, the lacteous food⁴ of the celestials.

¹ The moon.

² Doorga

³ Splendid as liquid gold.

⁴ A kind of rice milk called Purumanna.

तमृष्यशृङ्गं प्रोवाच भूतमुत्पन्नमद्भुतं ।
 प्राजापत्यं विद्धि मां त्वं भूतमभ्यागतं द्विज । 18 ॥
 इमां पात्रीं मया दत्तां प्राप्य राज्ञे प्रयच्छतु ।
 तमुवाच ततो धीमानृष्यशृङ्गो द्विजर्षभः । 19 ॥
 प्रयच्छ राज्ञे पात्रीं त्वं स्वयमेवाद्वुतामिति ।
 ऋष्यशृङ्गवचः श्रुत्वा प्राजापत्यो महामतिः । 20 ॥
 प्रोवाचेक्ष्वाकुदायादं परया सरसम्पदा ।
 ग्रीतस्तेऽहं महाराज सर्वामृतरसोद्भवं । 21 ॥
 प्रयच्छामि गृहाण त्वमिक्ष्वाकुकुलनन्दन ।
 प्रतिगृह्य च तं राजा शिरसा प्रणतोऽब्रवीत् । 22 ॥

The surprising being thus produced, addressed *Rishya-shringa*, "Esteem me, O twice born, an emanation of *Brahma* come hither to thee. Receive this vessel from me, and present it to the king." The wise *Rishya-shringa*, the chief of the twice born, replied, "Be pleased thyself to deliver the surprising vessel to the king."

Hearing the words of *Rishya-shringa*, the great emanation of *Prujaputi*, in a pleasing tone, addressed the heir of *Ikshwakoo*, "O great king, I present to thee this food of ambrosial taste : receive it, O descendant of *Ikshwakoo*."

Z

भगवन् किमनेनाहं करवाणीति वै तदा ।
 तमब्रवी ततो भूतः प्राजापयस्ततो नृपं । 23 ॥
 स्विष्ट स्य ते नरपते व्यष्टिरेषा मयेद्यता ।
 इदं त्वं नरशार्दूल पायसं देवनिर्मितं । 24 ॥
 यजाकरं गृहाण त्वं धर्म्यमरोग्यवर्द्धनं ।
 भार्याणामनुदपाणामश्रीतेति प्रयच्छ वै । 25 ॥
 तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ।
 तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य तां । 26 ॥
 पात्रीं देवान्नसंपूर्णां देवदत्तां हिरन्मयीं ।
 अभिवाच्य च तद्भूतमद्भुतं प्रियदर्शनं । 27 ॥

The king receiving it, bowed his head and replied, "O divine one, what shall I do with this food? The being emanated from Prujaputi answered the king, "O king, this fruit of the sacrifice is brought by me; receive, O chief of men, this Payusa prepared by the gods, and insuring posterity, food increasing virtue and health; let it be eaten by thy beautiful consorts; from them thou wilt then obtain the sons for whom thou hast performed the sacrifice." "Be it thus," replied the pleased lord of men, and bowing received with the head¹ the golden vessels given by the gods, full of celestial food. Then bowing even

¹ When a Hindoo receives any thing from a superior, he applies it to his head as a token of high regard to the donor; this is called receiving it with the head. if it be a heavy article, he says, "I receive it on my head."

मुदा परमया युक्तश्चकाराभिप्रदक्षिणं ।
 ततो दशरथः प्राप्य पायसं देवनिर्मितं । 28 ॥
 बभूव परमप्रीतः प्राप्य वित्तमिवाधनः ।
 ततस्तद्द्रुतपाख्यं भूतं परमभास्वरं । 29 ॥
 संवर्त्तयित्वा तत्कर्म तत्रैवान्तरधीयत ।
 हर्षरश्मिभिरुद्योतं तस्यान्तःपुरमाबभौ । 30 ॥
 शारदस्याभिरामस्य चन्द्रस्येव नभोऽंशुभिः ।
 सोऽन्तःपुरं प्रविश्येव कौशल्यामिदम्ब्रवीत् । 31 ॥

to the feet of this surprising being, pleasing to the sight, he, with peculiar joy, respectfully circumambulated him in the customary manner.¹ Having obtained this food prepared by the gods, Dusha-rutha rejoiced as a man destitute of riches on obtaining wealth. That illustrious being, of wondrous form, having thus completed his work became invisible.

The apartments of the women were now irradiated with the beams of joy, as the atmosphere is irradiated by the rays of the bright autumnal moon.

¹ A Hindoo expresses his respect to a parent or spiritual preceptor, by walking several times round him with the palm of his hands joined, and his face towards him. His respect to a god is expressed by thus walking round its image or altar. This ceremony is called *Pradukshina*.

पायसं प्रतिगृह्णीष्व पुत्रीयं त्विदमात्मनः ।

कौशल्यायै नरपतिः पायसाद्धं ददौ तदा ॥ 32 ॥

अर्द्धदद्धं ददौ चापि सुमित्रायै नराधिपः ।

कैकेय्ये चावशिष्टाद्धं ददौ पुत्रार्थकारणात् ॥ 33 ॥

प्रददौ चावशिष्टाद्धं पायसस्यामृतोपमं ।

अनुचिन्त्य सुमित्रायै पुनरेव महामतिः ॥ 34 ॥

एवं तासां ददौ राजा भार्याणां पायसं यथक् ।

ताश्चैव पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः ।

सम्मानं मेनिरे सर्वाः ग्रहर्षादितचेतसः ॥ 35 ॥

The king entering them, said thus to Koushulya, "Receive thy share of the son-producing Payusa. Then the lord of men gave half the Payusa to Koushulya and half the remaning part to Soomitra : of what remained, the king for the sake of a son, gave half to Kikeyee; and reflecting, presented to Soomitra, the remainder of the ambrosial food. Thus did the king divide among his wives the celestial food. The beautiful spouses of the lord of men, having obtained the Payusa, acknowledged the honour done them, their hearts overflowing with joy. Afterward, having eaten the sacrificial food, presented by the lord of

ततो हविः प्राश्य तदुत्तमस्त्रियः स्वयं नृपेण प्रतिपादितं तदा ।
 ऊताशनादित्यसमानतेजसः क्रमेण गर्भादुपलेभिरे शुभान् । ३६ ॥
 ततः स राजा प्रतिवीक्ष्य ताः स्त्रियः प्रहृष्टगर्भाः परितुष्टमानसाः ।
 बभूव तुष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धिर्षिगणाभिपूजितः । ३७ ॥
 इत्यार्षे रामायणे महर्षि वाल्मीकीये आदिकाण्डे पायसोत्पत्तिः ।

men himself, each of them became pregnant with infants energetic as the fire or the rays of the sun. Beholding his wives thus pregnant, the king enjoyed pleasure of mind equal to that of Huri in heaven, adored by Indra, and the Siddhas¹ and the sages.

Thus far the section describing the production of the Payusa.

¹ These are eight persons.

समाप्ते तु क्रतौ तस्मिन् वाजिमेधे महादुते ।
 हविर्भागानवाप्येष्टान् जग्मुर्देवा यथागतं । १ ॥
 ऋषयश्च महात्मानः प्रतिजग्मुः सुपूजिताः ।
 राजानश्चैव ये तत्र क्रतावाप्तन् समागताः । २ ॥
 तदानीं ताननुज्ञातुं सर्वानेव प्रचक्रमे ।
 प्रीतियुक्तेन मनसा राजा दशरथस्तदा । ३ ॥
 स्वस्वराष्ट्रं यथाकामं गच्छन्तु मनुजाधिपाः ।
 प्रीतो ऽहमस्मि भद्रं वः स्वस्ति प्राप्तुमर्चिरं । ४ ॥

SECTION XV.

This sacrifice, the wonderful *Ushwa-medha*, being finished, the gods having obtained their desired shares of the oblation, departed to their respective abodes. The great sages too, highly honoured, returned home. Then king *Dusha-rutha*, with pleased mind, addressed all the kings, who had come thither to the sacrifice, "O sovereigns of men, let each one of you at his pleasure depart to his respective kingdom. I am fully gratified. May you

सर्वे भवन्तः पश्यन्तु कार्यं विषयरक्षां ।
 भ्रष्टो हि विषयाद्राजा मृतकल्पः प्रदृश्यते । 5 ॥
 तस्मात् स्वविषये रक्षा कर्त्तव्या भूतिमिच्छता ।
 यज्ञैर्न वाप्यते स्वर्गो रक्षणात् प्राप्यते यथा । 6 ॥
 यथा हि पुरुषः कुर्यात् शरीरे यत्नमुत्तमं ।
 वसनाद्यैरप्यैस्तु तथा राज्ये नराधिपः । 7 ॥
 अनागतविधानञ्च कर्त्तव्यं विषये नृपैः ।
 आगमश्चापि कर्त्तव्यो यथा दोषो न जायते । 8 ॥

prosper,—may you obtain lasting felicity. Let each of you turn his attention to the preservation of his own state: a king fallen from his throne appears like one dead; wherefore the protection of their own possessions should be regarded by all those desirous of stable grandeur. Heaven is not so effectually obtained by sacrifice, as by preserving (one's people). As a person carefully preserves his body by clothing and other methods, so ought a king to preserve his kingdom. Future contingencies should be foreseen by a king in the management of his affairs, nor should he be unacquainted with past events, that there be no fault in his administration." Thus did

एवं समादिशद्राज्ञो राजा श्रुत्वा च तद्गुणाः ।
 अन्योन्यं संविदं कृत्वा प्रयाताः सर्वतो दिशः । 9 ॥
 समाप्तदीक्षानियमः पत्नीगणसमन्वितः ।
 संग्रह्यमना भूत्वा राजा दशरथस्तदा । 10 ॥
 गतेषु पार्थिवेन्द्रेषु ससभ्यबलवाहनः ।
 अविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् । 11 ॥
 ततः कालस्य महत् ऋष्यशृङ्गः समुत्सुकः ।
 प्रययौ शान्तया सार्द्धं ब्राह्मणैश्च कृतात्मभिः । 12 ॥
 अन्वीयमानो राजा वै सानुयात्रेण धीमता ।
 वशिष्ठेन च धीरेण तथा घोरजनेन च । 13 ॥

Dusha-rutha admonish the kings. They having heard the advise, and taken counsel together, departed in every direction.

They being gone, and the vow called *Deeksha* being finished, the happy *Dusha-rutha*, with pleased mind, attended by his wives, and preceded by the excellent twice born, returned to his palace with his counsellors, and his whole court. After some time *Rishya-shringa* highly pleased, departed with *Shanta* and the learned brahmans. Accompanied by the wise king with his train, and by *Vushishtha* the sage, and the inhabitants of the city,

यानेन महता शान्ता कम्बलावततेन च ।
 गोभिः श्वेतैः प्रयुक्तेन घ्रेष्यवर्गान्वितेन च । 14 ॥
 संगृह्य रत्नं सुवज्रमणिरत्नगजाविकं ।
 विविधैश्चाप्यलङ्कारैर्भूषिता श्रीरिवापरा । 15 ॥
 मुदा परमयोपेता प्रयया वरवर्षिणी ।
 भर्तारमनुसंरक्ता पैलोमीव पुरन्दरं । 16 ॥
 उषित्वा सुखवासं सा सर्ववामप्रसूजिता ।
 लालिता शान्तिभिश्चापि तथा स्त्रीभिश्च सर्वशः । 17 ॥
 श्राविता वनवासञ्च भर्त्रा सा च शुभानता ।
 तमेव मन्यते साधु तथातिसुखिता सती । 18 ॥

with numerous vehicles covered with woollen cloth, and drawn by white ox-
 en. Having obtained many jewels and precious gems, together with ele-
 phants, and sheep, the fair Shanta attended by her pages, and adorned with
 various ornaments, like another Shree, departed with great joy, delighted
 with her husband, as Poulomee with Poorundura. Dwelling in happiness
 and possessed of every thing desirable, surrounded by her women and rela-
 tives, the beautiful, happy, and chaste Shanta, reminded by her husband of
 a forest residence, joyfully acquiesced in his wish.

A a

सान्तःपुरे नृपश्चापि सोऽनुगच्छन्महाव्रतं ।
 ऋषिपुत्रं महाभागं शान्ताञ्चैवात्मजां शुभां । 19 ॥
 ऋषिपुत्रस्य वचनात्ततो वासे प्रकल्पिते ।
 सुखवासाः स्म गच्छन्ति सर्वकामैः प्रयुजिताः । 20 ॥
 ततोऽभिगम्य राजानमृषिपुत्रः प्रतापवान् ।
 समनुज्ञापयामास निवर्त्तस्व नृपेति तं । 21 ॥
 ऋषिपुत्रवचः श्रुत्वा राजा सान्तःपुरस्तदा ।
 उच्चैः प्रहृदितस्तत्र वचनञ्चेदमब्रवीत् । 22 ॥
 कौशल्याञ्च सुमित्राञ्च कैकेयीञ्च यशस्विनीं ।
 सर्वाः सुदृष्ट्वां कुरुत शान्तां दुर्लभदर्शनां । 23 ॥

The king with his family accompanied the great observer of religious rites, the fortunate son of the sage, and his own daughter the fair Shanta. These, dwelling in happiness, set forward at the word of Rishya-shringa. The mighty son of the sage then going to the king intreated him, saying, "Return, O lord of men." Hearing the words of the sage's son, the king with those of the inner apartment wept aloud, and said to Koushulya, Soomitra, and Kikeyee, "Feast your eyes with beholding Shanta, a sight of whom will soon be difficult to obtain." Then all embracing Shanta, whose eyes were suffused with tears, poured benedictions on the twice born and his consort,

तत आलिङ्ग्य ताः सर्वाः शान्तां वास्याविलेक्षणां ।
 ऊचुः स्वस्त्ययनान्यस्य स्वभार्यस्य द्विजस्य ताः । 24 ॥
 वायुश्चाग्निश्च सोमश्च पृथिवी सरितो दिशः ।
 वने रक्षन्तु सततं त्वां भर्तृव्रतचारिणीं । 25 ॥
 अश्वशूरः पूजनीयस्ते स हि मान्यो विशेषतः ।
 पूजाभिरनुकूलाभिरग्निशुश्रूषणादिभिः । 26 ॥
 भर्ता च पूजनीयस्ते सर्वावस्थासु निन्दिते ।
 प्रियवादेन रहसि भर्ता स्त्रीणां हि दैवतं । 27 ॥
 श्रेष्ठयिष्यति राजा च कुशलार्थं तवानघे ।
 ब्राह्मणान्नित्यशः पुत्रि सोत्सुकाभूः कदाचन । 28 ॥

"May Vayoo, Ugni, Soma, Prithivee, Surit, and Dish¹ constantly preserve thee in the forest, thou faithful spouse, observant of every duty. Thy husband's father demands thy respectful attention, for he is truly venerable. Thy husband, at all times the object of veneration, O thou undespised one, must be honoured by respectful homage, assiduous attention, and a due regard to the sacrificial fire, and the sacred ceremonies; and, in private, by the language of affection. The husband is the deity of his wives. The king will constantly send brahmans, O sinless one, to thine abode to enquire after

¹ The regents of the wind, the fire, the moon, the earth, the rivers, and the points of the compass.

एवं शान्तां समाश्रयास्य मूर्ध्नि पात्राय चासकृत ।
 न्यवर्त्तन्त ततः सर्वाः स्त्रियो राज्ञा प्रचेदिताः । 29 ॥
 प्रदक्षिणं द्विजश्रेष्ठं कृत्वा राजा स वीर्यवान् ।
 व्यादिशत् सैनिकान् काञ्चिदृष्ट्वा शृङ्गाय धीमते । 30 ॥
 अभिवाद्य स राजानमुवाच द्विजसत्तमः ।
 स्वस्ति ते ऽस्तु महाराज धर्मेणाराधय प्रजाः । 31 ॥
 एवमुक्त्वा स राजानं यथावृषिसुतस्तदा ।
 अदृश्यस्तु यदा विप्रस्तदा राजा न्यवर्त्तत । 32 ॥
 प्रविष्टश्च पुरीं राजा नागरैश्चाभिनन्दितः ।
 न्यवसत्तत्र स्वपुरे पुत्रजन्मप्रतीक्षकः । 33 ॥

thy welfare ; be chearful, O daughter, at all times." Having thus encouraged Shanta, and repeatedly kissed her, all the women returned, at the command of the king. Having circumambulated the excellent twice born one, the wise Rishya-shringa, the heroic king, ordered a few troops to accompany him. He, bowing to the monarch, said, "May prosperity attend thee, O king. Govern thy subjects with justice." Having said this to the king, he departed. The monarch too, when he had lost sight of the brahman, returning to his own city amidst the congratulations of the citizens, abode there, expecting the birth of a son.

ऋष्यशृङ्गेऽपि तेजस्वी प्रययौ क्रमशस्तदा ।
 लोमपादस्य नगरीं रम्यां चम्पकमालिनीं । 34 ॥
 श्रुत्वैव लोमपादोऽपि तमायान्तमृषिन्तदा ।
 सन्नाह्मणः सहामात्यः प्रत्यद्रम्य तदाब्रवीत् । 35 ॥
 स्वागतं ते द्विजश्रेष्ठ दिव्यासि कुशली मुने ।
 इहागतो महाबाहो सभार्यः सपरिच्छदः । 36 ॥
 पिता ते कुशलो ब्रह्मन्ग्राहिणोन्नित्यशश्च सः ।
 कुशलार्थं तव विभो सभार्यस्य विशेषतः । 37 ॥
 स्वलङ्कृतञ्च नगरं कारयामास बुद्धिमान् ।
 पूजार्थमृष्यशृङ्गस्य राजा हृद्येन चेतसा । 38 ॥

By easy journies, the illustrious Rishya-shringa arrived at Chumpuka-
 malinee the delightful city of Loma-pada. Hearing of his approach, Lo-
 ma-pada, going to meet him, attended by his courtiers, and the brahmans,
 said, "O twice born, has your journey been pleasant? Is it well with you?
 You are come, O sage of mighty arm, with your spouse and your whole fa-
 mily. Your father, O brahman, is well, and has constantly sent to enquire
 after your welfare, O my lord, and that of your spouse, in the most particu-
 lar manner. The wise king then with gladdened mind adorned his city in
 honour of his worthy relative, equal to the gods, resolved upon going to bring home

ऋष्यशृङ्गः प्रहृष्टस्तु सह राज्ञा पुरोत्तमं ।
 पुरोहितेन सत्कृत्य पूजितः अविवेश ह । 39 ॥
 एवं स न्यवसत्तत्र द्विजपुत्रः प्रतापवान् ।
 राज्ञा सान्तःपुरेणैव पूज्यमानो यथाक्रमं । 40 ॥
 ऋष्यशृङ्गे तु संप्राप्ते राजा ब्राह्मणमुब्रवीत् ॥
 ऋषेर्गच्छ समीपं त्वं निवेदय च सुव्रतं । 41 ॥
 आगतं परमोदारमृष्यशृङ्गं दुरासदं ।
 ऋषये सुव्रताय त्वं काश्यपायात्मसम्भवं । 42 ॥
 अभिवाद्यैव शिरसा सत्कृते द्विजसत्तमं ।
 प्रसाद्य च सुतार्यं मे सर्वारम्भं यथात्मना । 43 ॥

honour of Rishya-shringa, who, welcomed by the priest with the accustomed honours, joyfully entered the city, accompanied by the king. There the mighty son of the twice born one dwelt, continually honoured by the king and all his court.

After Rishya-shringa had arrived, the king commanded a brahman, "Go to the most eminent sage, and bowing the head with the utmost reverence, with every degree of respect due from me and his son, acquaint the divine sage, the descendant of Kushyupa, that his son; the generous, the incomparable Rishya-shringa has arrived here. At these words of the king, the

श्रुत्वेव राज्ञो वचनं तदा स द्विजसत्तमः ।

जगाम तत्र यत्रासौ वर्तते कश्यपात्मजः । 44 ॥

प्रसाद्य च द्विजश्रेष्ठं शिरसाभिप्रणम्य च ।

अब्रवीत्प्रसृतं वाक्यं राज्ञा यद्भिचोदितं । 45 ॥

पुत्रस्ते समनुप्राप्ते यज्ञं कृत्वा महायशाः ।

राज्ञो दशरथस्यैव श्वशुरस्य महात्मनः । 46 ॥

पूर्वमेव हि तत्सर्वं श्रुत्वा सम्बन्धकं कृतं ।

यज्ञकर्म च वीरस्य राज्ञो दशरथस्य तत् । 47 ॥

श्लाघनीयस्तु सम्बन्धी राजा देवसमोहि सः ।

ततो महर्षिर्भगवांस्तस्य राज्ञो महात्मनः । 48 ॥

श्रुत्वा तु वचनन्तस्य द्विजस्य सुमहायशाः ।

गमने मतिमाधत्त पुत्रस्यानयने तदा । 49 ॥

eminent twice born went to the abode of the son of *Kushyupa*, and having duly saluted the most excellent sage, he bowed his head and distinctly repeated the message sent by the king, "Thy son is arrived, having finished the sacrifice of his father-in-law, the great *Dusha-rutha*. Having before received a full account of the nuptial union which had been formed, and of the sacrifice performed by the illustrious hero, *Dusha-rutha*, the great sage, the divine one, hearing from the mouth of the brahman the words of the king his worthy relative, equal to the gods, resolved upon going to bring home

सहि शिष्यवृत्तस्तत्र प्रयातो द्विजसत्तमः ।
 लोमपादस्य नगरीं रम्यां पुत्रं दिदृक्षया । 50 ॥
 संपूज्यमानो धर्मात्मा ग्रामैर्वाघैश्च सर्वशः ।
 भक्ष्यभोज्यमुपादाय नरास्तं समुपागमन् । 51 ॥
 किङ्कराः समुपातिष्ठन् रात्रिन्दिवमतन्त्रिताः ।
 ऊचुः प्रणम्य शिरसा किं मुने करवामहे । 52 ॥
 तानब्रवीत् स विप्रेन्द्रः सर्वानेव समागतान् ।
 किमर्थं क्रियते पूज्यं श्रोतुमिच्छामि तत्त्वतः । 53 ॥
 तत ऊचुर्महात्मानं सम्बन्धी ते नराधिपः ।
 तस्याशा क्रियते ब्रह्मन् येतु ते मानसो ज्वरः । 54 ॥

his son. After this the excellent twice born one, attended by his disciples, departed for the pleasant city of Loma-pada, full of desire to behold his son.

On the way he was every where honoured in the most respectful manner by the cow-herds and villagers: the people came to him continually, bringing food of various kinds. Servants attended him day and night without sleep, bowing their head, and saying, "O sage, what shall we do?" The lord of brahmans said to those attending him, "Why are those honours paid to me? I wish to hear the truth." They answered the great one, "O brahman we

the divine one, hearing from the mouth of the brahman the words of the king his worthy relative, equal to the gods, resolved upon going to bring home

श्रुत्वा तेषान्तु वचनं मनसो ह्लादनं शुभं ।
 प्रसादमगमद्राज्ञः सहामात्यपुरस्य सः । 55 ॥
 विभाणकवचः श्रुत्वा किङ्करा हृष्टमानसाः ।
 त्वरिता जग्मुराख्यातुं राज्ञश्च प्रियदर्शिनः । 56 ॥
 तच्छ्रुत्वा वचनन्तेषां मनसः प्रीतिवर्द्धनं ।
 मन्त्रिभिः सह धर्मात्मा प्रत्युद्गम्य नराधिपः । 57 ॥
 दृष्ट्वा तु मुनिशार्दूलं प्रणम्य च पुनःपुनः ।
 अद्य मे सफलं जन्म दर्शनात्तव सुव्रत । 58 ॥

are performing the command of your relative, the sovereign of men. Dismiss anxiety from your mind." The sage having heard these pleasing, exhilarating words, pronounced a benediction on the king and his courtiers, and his city. The beloved servants of the king upon hearing the words of Vibhanduka, with joyful hearts, speedily returned to announce the tidings.

On receiving the intelligence dilating the soul with pleasure, the virtuous sovereign of men rose, with his counsellors, and went out to meet the chief of sages. Beholding the venerable sage, the king repeatedly made obeisance, saying, "O virtuous one, this day, by the sight of thee, is the design of

तथेति च स राजानमुवाच द्विजसत्तमः ।
 मा भद्रयन्ते राजेन्द्र प्रसन्ने ऽस्मि तवानहम् । 59 ॥
 ततः प्रसन्ने नृपतिः पुरस्कृत्य द्विजोत्तमं ।
 प्राविशन्नगरीं श्रीमानर्चितः सर्वमङ्गलैः । 60 ॥
 खलङ्कृतं गृहञ्चैव प्रावेशयद्वरिन्दमः ।
 पुरोहितेन सहितः प्रगृह्यार्घ्यं समाद्रवत् । 61 ॥
 अभिवाद्य पुनश्चैव न्यायतः प्रतिपूज्य च ।
 अलङ्कारैः समभ्यर्च्य महात्मानं जितेन्द्रियः । 62 ॥

my birth fully accomplished." "Thus be it" replied the most eminent twice
 born to the king; "entertain no fear of me, O sinless sovereign of kings; I
 am propitious." Thus favoured, the happy monarch, giving the prece-
 dence to the most excellent twice born, entered the city, surrounded by
 every good. The conqueror of enemies then, with the priest, conducted the
 sage to the well-adorned palace, and taking the *Urghya*, he bowing even to
 his feet, according to the ordinance, drew near to the great, self-subdued,
 placid, all accomplished sage, impressed with auspicious marks; and present-
 ed him with the customary ornaments. All then drawing near, stood be-

शान्तं सर्वगुणोपेतं सर्वलक्षणलक्षितं ।
 तस्युः प्राञ्जलयः सर्व समासाद्य द्विजेत्तमं । 63 ॥
 ततः शान्तां पुरस्कृत्य ताः स्त्रियः समलक्ष्णताः ।
 न्यवेदयन्त विप्राय सुषेयन्तव मानद । 64 ॥
 प्रतिगृह्य स तां शान्तां समालिङ्ग्य च धर्मवित् ।
 अङ्गे निवेश्य च तदा विस्मयं परमं गतः । 65 ॥
 द्विजेत्सङ्गात्समुत्थाय साभिवाद्य तदा द्विजं ।
 प्राविशत् प्राञ्जलिर्भूत्वा श्वपुरस्य समीपतः । 66 ॥
 सोऽनुजज्ञे च तां शान्तां राजानश्चैव योषितः ।
 प्रायश्चित्तञ्च कृतवान् पुत्रस्य द्विजसत्तमः । 67 ॥

fore him with joined hands. Then the beautifully adorned females, putting Shanta before, addressed the brahman, "O thou conferring honour, this is the spouse of thy son. The sage acquainted with every virtue, full of astonishment, embracing Shanta, pressed her to his bosom. Rising, and bowing even to the feet of the twice born one, she stood near her father-in-law, with joined hands. The most eminent twice born one having returned the acknowledgments of Shanta, and the rest of the women, and the king, performed

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ततस्त्वृषिवरस्तत्र तेन राज्ञाभि पूजितः ।
 महर्षिभिः पूज्यमानः ससुतश्च वनं ययौ । 68 ॥
 पित्रा चैव यथाकालं स संयुक्तो महात्मना ।
 सर्वमावेदयामास पित्रे वृत्तमशेषतः । 69 ॥
 स चापि सुभृशं प्रीतस्तच्छ्रुत्वा पुत्रभाषितं ।
 ब्रह्मवृत्तमशेषेण हविषस्तस्य चोद्भवं । 70 ॥
 अनादृष्याञ्च घोरायां देवस्यापि प्रवर्धणं ।
 क्षेमपादस्य विषये पूजां पुत्रस्य चोत्तमां । 71 ॥

the expiatory ceremony for his, son.¹ After this, adored by the king, and
 revered by the great sages, he with his son, retired to the forest.²

Being on a time interrogated by his great father, Rishya-shringa related to
 him the whole of what had happened. He, pleased, having heard his son
 relate the particulars respecting the king's sacrifice—the production of the lac-
 teous food—the clouds giving rain in the dreadful drought—the great respect

¹ Rishya-shringa was a brahman, and Shanta the daughter of a Kshatriya. This was, there-
 fore, expedient for the father after acknowledging the nuptials of his son.

² The text from this place to the foot of page 214 is to be found only in the copies of the
 Goura pundits and not in those of the south or west.

बध्नाच्च लाभं शान्तायाः रूपवत्याः धनस्य च ।
 लोमपादेन सम्बन्धं राज्ञा दशरथेन च । 72 ॥
 राज्ञो दशरथस्यापि यज्ञ इष्टवत्स्तथा ।
 सुकृतस्य फलं जातं प्रत्यक्षं भुवि दुर्लभं । 73 ॥
 अकृत्या पुण्यशीलस्य भूय एव तदाभवत् ।
 धर्मानृशंस्य सत्येषु पुण्ये चाभिरतं मनः । 74 ॥
 अवाप्तं चात्मनो मेने लोके जन्म समुद्भवं ।
 तदावाप्य फलं पुण्यं सुकृतस्य स्वकर्मणः । 75 ॥
 राजापि धर्मेण तदा रञ्जयन् सुनयैः प्रजाः ।
 इक्ष्वाकुराजवंशस्य दीप्तां प्रावर्द्धयच्छ्रियं । 76 ॥

shewn to his¹ son in the kingdom of Loma-pada—his obtaining the beautiful Shanta for his spouse—his obtaining abundance of wealth—his connection with king Loma-pada and Dusha-rutha—the sacrifice of the devout king Dusha-rutha, and the present fruit of this well performed deed, scarcely obtainable on earth—the mind of him by nature inclined to virtue, and eminent in holiness, was afresh excited to the practice of purity and truth. Having obtained this fruit of his well performed actions—and of his own virtue, he viewed his birth among men as a rich acquisition.

The king (Dusha-rutha) by virtue and strict justice conferring felicity on his people, increased the renown of Ikshwakoo's race. Eminent in truth

¹ His, i. e. Rishya-shringa's.

यशसा रञ्जयन् लोकान् कृतात्मा सत्यधर्मवित् ।
 धर्ममेव च सत्यञ्च संपश्यन् जीविते फलं । 77 ॥
 तिस्रो महिष्यस्तास्तस्य राजर्षेर्भवन् पुरा ।
 शीलवत्योऽनुकृपाञ्च रूपेणाप्सरसां समाः । 78 ॥
 कौशल्या सदृशी तत्र कैकेयी चाभवत् शुभा ।
 सुमित्रा वामदेवस्य बभूव करणीसुता । 79 ॥
 तासां प्रजज्ञिरे पुत्राश्चत्वारोऽमिततेजसः ।
 रामलक्ष्मणशत्रुघ्नभरता देवकृपिणः । 80 ॥
 ततो यज्ञे समाप्ते तु ऋतूनां षट्समत्ययुः ।
 ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ । 81 ॥

and piety, by his fame delighting his subjects, he, receiving the accomplish-
 ment of his desires, beheld even in his life-time virtue and truth prevailing,
 as the fruit of his actions. This royal sage had three queens, beautiful, of
 excellent disposition, in elegance of form rivalling the *Upsuras*; Koushulya
 esteemed by him as another self, the fair Kikeyee, and Soomitra, the adopted
 daughter of Vama-deva. Of these were born four god-like sons of bound-
 less energy, Rama, Lukshmuna, Shatrooghna, and Bhuruta.

The sacrifice ended, the six seasons¹ again revolved their round;

¹ The Hindoos reckon six seasons in the year, of two months each.

नक्षत्रे ऽदितिदेवत्ये स्वाचसंस्थेषु पञ्चसु ।
 ग्रहेषु कर्कटे लग्ने वारूपताविन्दुना सह । 82 ॥
 श्राव्यमाने जगन्नाथं सर्वलोकनमस्कृतं ।
 कौशल्याजनयद्रामं दिव्यलक्षणासंयुतं । 83 ॥

Afterwards, in the course of the twelve months, on the ninth lunar day of Chitra, under the Nukshutra¹ Uditī, five planets being in fortunate signs,² in the *Lugna Kurkuta*,³ when the moon was rising in Vrihusputi, the music of the Doondoobhis sounding, Koushulya brought forth her son, Rama, the

¹ The Hindoos beside the common division of the Zodiac into twelve signs, divide it into twenty seven Nukshutras, two and a quarter of which are included in each sign : each Nukshutra has its appropriate name.

² Viz. The Sun, Mungul, Saturn, Vrihusputi, and Shookra ; of these, Rovi or the sun, was in Aris ; Mungul in Mukura, or the sea monster ; Saturn in Libra, Vrihusputi in Cancer, and Shookra in Pisces. These situations are called respectively the Oochcha, or the culminating point of these planets.

³ The twelve signs are called *Lugnas*, when considered as rising above the horizon in the course of the day. The *Lugnas* have the same name as the signs. The duration of a *Lugna* from the first rising of any sign, till the whole be above the horizon. *Kurkuta* means Cancer.

विष्णोरर्द्धं महाभागं पुत्रमैश्वराकुनन्दनं ।
 लोहिताक्षं महाबाहुं रक्तोष्णं दुन्दुभिस्वनं । 84 ॥
 कौशल्या शुशुभे तेन पुत्रेणामिततेजसा ।
 यथा वरेण देवानामदितिर्बज्रपाणिना । 85 ॥
 भरता नाम कैकेयां जज्ञे सत्यपराक्रमः ।
 साक्षाद्विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः । 86 ॥

Lord of the world, adored by the whole universe, possessed of every divine mark, of mighty arm, with eyes and lips of sanguine hue, a moiety of Vishnōo himself, the source of joy to Ikshwakoo's race. Koushulya was rendered illustrious by this son of boundless spower, as Uditī¹ by Bujra-pani² the chief of the gods. Of Kikeyee was born Bhuruta the truly valiant, possessed of every

¹ Uditī was the daughter of Duksha, and the mother of the gods.

² Bujra pani, "grasping the thunder bolt in his hand," a name of Indra.

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत्सुतो ।
 वीरौ सर्वास्त्रकुशलौ विघ्नोर्द्धसमन्वितौ । 87 ॥
 पुष्पे जातस्तु भरतो मीनलग्ने प्रसन्नधोः ।
 सार्धे जातौ तु सौमित्रौ कुलीरे ऽभ्युदिते रवौ । 88 ॥
 राक्षः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक् ।
 गुणवन्तो ऽनुत्तमाश्च रुच्या प्रोक्षपदोपमाः । 89 ॥

grace, and a fourth part of the ever-present Vishnoo. Soomitra also brought fourth her two sons Lukshmuna and Shatrooghna, heroes skilful in the use of every weapon, and sharing in the deity of Vishnoo. The natal hour of Bhuruta was in the Nukshutra Pooshya, and in the Lugna Meena.¹ The two sons of Soomitra were born in the Nukshutra Surpa;² at the moment in which the sun rose in Cancer.

Thus were separately brought forth the four accomplished sons of the king,

¹ Pisces.

² Surpa the serpent. The regent of the Nukshutra Ushlesha is supposed to be in the form of a serpent. If a Hindoo be attacked with a fever, or any particular disease, when the moon is in this Nukshutra, he makes a figure in the form of a serpent, and performs certain appointed ceremonies to ensure his recovery.

जगुः कलञ्च गन्धर्वा ननृतुश्चाप्सरोगणाः ।

देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् । 90 ॥

उत्सवश्च महानासीदयोध्यायां जनाकुलः ।

रथ्याश्च जनसंवाधा नटनर्त्तकसंकुलाः । 91 ॥

गायनेश्च विराविण्यो वादनैश्च तथापरैः ।

विरेजुर्विपुलास्तत्र सर्व्वरत्नसमन्विताः । 92 ॥

प्रदेयांश्च ददौ राजा सूतमागधवन्दिनां ।

ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः । 93 ॥

resembling each other, and united like (the stars) Proshtha-puda.¹ On this occasion the Gundhurvas sung melodiously, and the Upsuras danced; the divine Doondoobhis played, and a shower of flowers fell from the sky. In Udyodhya there was a general rejoicing throughout all ranks of people. Filled with rope dancers, and vast multitudes of people, and by dancers attended with vocal and instrumental music, the areas, decorated with a variety of jewels, exhibited a festive scene. The king gave gifts to those who read the Soota, and also to the genealogists, and panegyrists.² To the brahmans

¹ The twenty fifth and twenty sixth Nukshatras are accounted double stations or stars, and are called Proshtha-puda, agreeing in number with the four sons of Dusha-rutha.

² These men are still numerous. They are called Ghutukas, and manage marriages, &c.

अतीत्येकादशाहन्तु नामकर्म तथाकरोत् ।
 ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतं । 94 ॥
 सौमित्रं लक्ष्मणमिति शत्रुघ्नम् परं तथा ।
 वशिष्ठः परमप्रीतो नामानि ब्रूते तदा । 95 ॥
 ब्राह्मणान् भोजयामास चौरजानपदानपि ।
 अददद्ब्राह्मणानाञ्च रत्नैश्चममलं बहु । 96 ॥
 तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् ।
 तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः । 97 ॥

he gave possessions and thousands of the bovine race. Eleven days having elapsed, the delighted Vushishtha named the great first born Rama; the son of Kikeyee he called Bhuruta, and to the sons of Soumitra he gave the names of Lukshmuna and Shutrooghna.

After this, the king feasted the brahmans, the citizens, and the people of the whole country, presenting the brahmans with jewels in great abundance: thus did he perform all the natal rites of these his sons. Among these, Rama the eldest continually creating pleasure in his father's heart, appeared conspicuous like a flag (on a tower): he was regarded (among others), as the self-existent

बभूव भूयो भूतानां स्वयम्भुरिव सम्मतः ।

सर्वे वेदविदः शूराः सर्वे लोकहिते रताः । 98 ॥

सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः ।

तेषामपि महातेजा रामः सत्यपराक्रमः । 99 ॥

इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः ।

गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु संमतः । 100 ॥

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

बाल्यात्प्रभृतिसुस्निग्धो लक्ष्मणो लक्ष्मिवर्द्धनः । 101 ॥

रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ।

सर्वप्रियकरस्तस्य रामस्यापि शरीरतः । 102 ॥

among beings. All were acquainted with the Veda, heroes, devoted to the happiness of men, all possessed of wisdom and every excellent quality; among them, however, Rama excelled in energy and real prowess; the delight of all, bright as the moon, expert in mounting the elephant, the horse, and the chariot, skilful in archery, and constantly devoted to filial obedience. Lukshmana, the increaser of prosperity, from his infancy beloved of his elder brother, the delight of mankind, endeared himself to Rama, by willingly performing whatever was pleasing to him. Lukshmana the abode of prosperity was to Rama like another self; without him that most excellent one did not even sleep,

लक्ष्मणो लक्ष्मिसम्पन्ने वह्निः प्राण इवापरः ।

न च तेन विना निद्रां लभते पुरुषोत्तमः । 103 ॥

मिथुमन्नमुपानीतमश्नाति न हि तं विना ।

यदा हि ह्यमृच्छते मृगयां याति राघवः । 104 ॥

अथैनं पृच्छते ऽभ्येति सधनुः परिपालयन् ।

भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः । 105 ॥

प्राणैः प्रियतरो नित्यं तस्य चासीत्तथाप्रियः ।

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः । 106 ॥

बभूव परमप्रीतो देवैरिव पितामहः ।

ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः । 107 ॥

or partake of the least delicacy. Whenever Raghuva, mounted on horseback, engaged in the chase, Lukshmuna remained with his bow near to preserve him. The younger brother of Lukshmuna, Shatrooghna, was dearer than life to Bhuruta, and was beloved by him with equal affection; and by these four affectionate and fortunate sons, was Dusha-rutha beloved, even as Bruhma by the gods. From these youths, accomplished in knowledge, adorned with every excellence, modest, renowned, wise, and prudent, Dusha-rutha the father of

ह्रीमन्तः कीर्त्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः ।

तेषामेवंप्रभावाणां सर्वेषां दीप्ततेजसां । 108 ॥

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।

ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः । 109 ॥

पितृशुश्रूषणरता धनुर्वेदे च निष्कृताः ।

स्वगुणै रञ्जयामासुः सर्वे ऽप्रतिमनेह्वराः ।

यै रजानपदांश्चैव बह्वंशान्यान्शेषतः । 110 ॥

इत्यार्षे रामायणे आदिकाण्डे वाल्मीकीये दशरथपुत्रजन्म ।

these valiant heroes derived joy equal that of him who presides in the mansions of Bruhma.

Those, superior among men, as the tyger among beasts, affectionately regardful of their father, attached to the study of the Veda, eminent in archery, and inexpressibly engaging, by their virtues became the delight of the citizens, and the whole kingdom.

Thus far the Section describing the birth of the sons of Dusha-rutha.

पुत्रत्वन्तु गते विष्णोः राक्षसस्य महात्मनः ।
 उवाच देवताः सर्वाः स्वयम्भुर्भगवानिदं । १ ॥
 सत्यसत्त्वस्य वीरस्य सर्वेषां न हि तैषिणः ।
 विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः । २ ॥
 मायाविदश्च शूरांश्च वायुवेगसमान् जवे ।
 नयज्ञान् बुद्धिसम्पन्नान् विष्णुर्तुल्यपराक्रमान् । ३ ॥
 असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान् ।
 सर्वास्त्रगुणसंपन्नान् मृतप्राशनानिव । ४ ॥

SECTION XVI.

Vishnoo having become the son of this great monarch, the divine self-existent, thus addressed all the gods: "For Vishnoo, engaged in a just undertaking for the sake of all, create mighty companions capable of assuming any form, skilled in the arts of illusion, valiant, swift as the wind, acquainted with the dictates of virtue, and endowed with understanding, in power equal to Vishnoo, invulnerable, fertile in stratagem, invested with divine bodies, acquainted with the nature of all weapons; immortal as those who feed on ambrosia. From the

अप्सरःसु च मुख्यासु गन्धर्वाणान्तनूषु च ।

यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च । 5 ॥

किन्नरीणाञ्च गात्रेषु वानरीणान्तनूषु च ।

सजम्भं हरिरूपेण पुत्रांस्तुल्यपराक्रमान् । 6 ॥

पूर्वमेव मया सद्यो जाम्बवानृक्षपुङ्गवः ।

जम्भमास्य सहसा मम वक्रादजायत । 7 ॥

ते तथोक्ता भगवता तत्प्रतिश्रुत्य शासनं ।

जनयामासुरेवं ते पुत्रान् वानररूपिणः । 8 ॥

ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः ।

धारणाञ्च सुतान् वीरान् सस्रजुर्वनचारिणः । 9 ॥

bodies of the chief *Upsuras*, the *Gundhurvas*, the daughters of the *Yukshas*, and the *Hydras*; from the bears, the *Vidyadhurees*, the *Kinnurees*, and the female monkeys,—procreate sons, monkey-formed, in power equal to yourselves. From the mouth of me, wide gaping, has *Jamboovan* the mighty bear been already produced."

Thus addressed by the divine one, the celestials produced a progeny, of monkey form. The great sages, the *Siddhas*, the *Vidyadhuras*, the *Hydras*,

वानरेन्द्रं महेन्द्राभमिन्दो बालिनमात्मजं ।

सुग्रीवं जनयामास तपनस्तपताम्वरः । 10 ॥

वृहस्पतिस्त्वजनयत्तारं नाम महाकपिं ।

सर्व्ववानरमुख्यानां बुद्धिमन्तमनुत्तमं । 11 ॥

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः ।

विश्वकर्मा त्वजनयन्नलं नाम महाकपिं । 12 ॥

पावकस्य सुतः श्रीमान् नीलोऽग्निसदृशप्रभः ।

तेजसा यशसा चैव वीर्यादप्यतिवीर्यवान् । 13 ॥

and the Charunas¹ produced sons, sylvan heroes. Indra then gave birth to Vali his own son, sovereign² of the simian tribes, in splendor equalling his illustrious sire. Tupuna, supremely fervid, begat Soogreeva. Vrihusputi gave the birth to the wise, the peerless Tara, the mighty ape, chief in renown amidst the monkey tribe. The son of Dhunuda³ was the fortunate Gundha-maduna. Vishwa-kurma⁴ begat the mighty ape, by name Nula. The son of Pavuka⁵

¹ The panegyrists of the gods.

² Soorya, the sun.

³ Koovera, the god of riches.

⁴ The Architect, and chief mechanic of the gods; the patron of mechanic arts. He is annually worshipped by the Hindoo mechanics on the

⁵ Ugni, the god of fire.

चपद्रविणसंपन्नावश्विनौ चपसंमतौ ।
 मैन्दञ्च द्विविदञ्चैव जनयामासतुः स्वयं । 14 ॥
 वरुणो जनयामास सुधेणं नाम वानरं ।
 शरभञ्जनयामास पर्यन्त्यस्तु महाबलः । 15 ॥
 मारुतस्य सुतः श्रीमान् हनूमान्नाम वानरः ।
 वज्रसंहननोपेतो वैनतेयसमो जवे । 16 ॥
 सर्ववानरमुख्येषु बुद्धिमान् बलवानपि ।
 ते स्युः बह्वसाहस्रा दशग्रीववधोद्यताः । 17 ॥

was Neela the fortunate, resplendant as the fire, the hero surpassing in energy, fame and valour. The *Ushwinas*,¹ admired for beauty and agility, begat *Minda* and *Dwivida*. *Vuroona*² was the parent of the monkey *Sooshena*, *Shurubha* the mighty, owed his birth to *Puryunya*.³ The son of *Muroot* was *Hunooman* the fortunate, destructive as the thunder-bolt, as swift as *Vinuteya*,⁴ excelling in wisdom and strength amidst the chief monkeys. These, a numerous host, ready to destroy the ten-headed, heroes of boundless energy,

¹ *Ushwina*, and *Koomara*, the physicians of Heaven, or the regents of medicine.

² The god of the water.

³ The regent of the clouds.

⁴ *Guroora* the son of *Vinuta*, and the sovereign of birds.

अप्रमयबला वीरा विक्रान्ताः कामरूपिणः ।

ते गजाचलसंकाशा वपुष्मन्तो महाबलाः । 18 ॥

ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजज्ञिरे ।

यस्य देवस्य यद्रूपं वेशो यस्य पराक्रमः । 19 ॥

अजायत समं तेन तस्य तस्य पृथक्पृथक् ।

गोलाकूलेषु चोत्पन्नाः किञ्चिदुन्नतविक्रमाः । 20 ॥

ऋक्षीषु च तथा जाता वानराः किन्नरीषु च ।

देवा महर्षिगन्धर्वस्तार्क्ष्याः पद्मायमखिनः । 21 ॥

नागाः किंपुरुषाश्चैव सिद्धविद्याधरोरगाः ।

ब्रह्मो जनयामासुर्ह्यष्टास्त्रसहस्रशः । 22 ॥

puissant, able to assume any form, were thus created. These bears, monkeys, and Gopoochchhas,¹ in size equal to elephants or mountains, incarnate, of mighty prowess, were speedily brought into being. Each different god produced a son, in form, and habit, and strength, the exact resemblance of himself. From the cow-tailed race were produced such as were of superior strength. The gods, the great sages, the Gundhurvas, the Tarkshyas, the illustrious feathered race, the Hydras, the Kingpoorooshas,¹ the Siddhas, the

¹ Gopoochchha, the name of a particular species of monkeys, literally the cow-tailed.

² Kingpoorooshas, often called Koomaras. These are a kind of demi-gods with horse's heads, perhaps Centaurs.

चारणाश्च सुतान् वीरान् ससृजुर्व नचारिणः ।
 वानरान् सुमहाकायान् सर्वान् चै वनचारिणः । 23 ॥
 अप्सरःसु च मुख्यासु तथा विद्याधरीषु च ।
 नागकन्यासु च तदा गन्धर्वीणां तनूषु च । 24 ॥
 कामरूपबलोपेता यथा कामविचारिणः ।
 सिंहशार्दूलसदृशा दर्पेण च बलेन च । 25 ॥
 शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनः ।
 नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः । 26 ॥

Vidyadhuras, the serpents, and the Charunas, pleased, wandering in the woods, procreated from the wombs of the chief female Upsuras, the Vidya-
 dhurees, the daughters of the hydras, and the female Gundhurvas, innumera-
 ble sons, all of the simian race, sylvan heroes, of enormous bulk. These,
 able to assume any shape at their will, endued with power, in haughtiness
 and might equalling the tyger and the lion, could wield in combat rocks
 and mountains, and tremendously annoy the enemy with their nails and
 teeth. Skilled in every kind of weapon, they could remove the greatest

विचालयेयुः शैलेन्दान् भेदयेयुः स्थिरान् द्रुमान् ।

क्षोभयेयुश्च वेगेन समुद्रं सरितांपतिं । 27 ॥

दारयेयुः क्षितिं पद्मामाप्नुवेयुर्महार्णवान् ।

नभस्तलं विशेयुश्च गृह्णीयुरपि तोयदान् । 28 ॥

गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ।

नर्दमानांश्च नादेन पातयेयुर्विहंगमान् । 29 ॥

ईदृशानां असूतानि हरीणां कामद्वयिणां ।

शतं शतसहस्राणि यूथपानां महात्मनां । 30 ॥

ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ।

बभूवुर्युथपञ्चेष्टान् वीरांश्चाजनयन् हरीन् । 31 ॥

mountains, pierce the stoutest trees, and in swiftness put to shame Sumoodra the lord of rivers; ¹ they could tear up the earth with their feet, cause the sea to overflow its bounds, and, mounting in the air, seize the very clouds; they could seize inebriated elephants, walking in the woods, and with their shout cause the feathered songsters to fall to the ground.

Thus were produced by millions, monkeys able to assume any form; chief among the great leaders of the simian tribes, who also begat a race of heroic monkey chiefs. Some of these remained by thousands in the parts inhabited

¹ Sumoodra, the sea, which, the Hindoos say, flows with swiftness far superior to any river. Hence this allusion.

अन्ये ऋक्षवतः प्रस्थानुपतस्युः सहस्रशः ।

अन्ये नानाविधान् शैलान् काननानि च भेजिरे । 32 ॥

सूर्यपुत्रश्च रुग्मीवं शक्रपुत्रश्च बालिनं ।

भ्रातरावुपतस्युस्त सर्वे च हरियूथपाः । 33 ॥

नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ।

ते तार्क्ष्यबलसंपन्नाः सर्वे युद्धविशारदाः । 34 ॥

विचरन्तो ऽर्दयन् सर्वान् सिंहयात्रमहोरगान् ।

महाबलो महाबाहुर्बाली विपुलविक्रमः ।

जुगोष भुजवीर्येण ऋक्षगोपुच्छवानरान् । 35 ॥

by the bears, and others abode in different mountains and forests. The chief leaders of the herds of monkeys kept near the two brothers, Soogreeva the son of Soorya, and Balee the son of Shukra, while others with Nula, and Neela, Hunooman, and the other great chiefs, equal in strength to Tarkshya,¹ and eminent in war, ranged the woods, putting to flight lions, tygers, and huge serpents. The valorous, puissant Balee, of mighty arm, by his prowess protected the bears, the Gopoochchhas, and the monkeys. With

¹ Guroora.

तेरियं पृथिवी शूरेः सपर्वतवनार्णवा ।
 कीर्णा विविधसंस्थानैर्नानायज्ञनलक्षणैः । 36 ॥
 तैर्मेघवृन्दाचलकूटसन्निभैर्महाबलेर्वानरयूथपाधिपैः ।
 बभूव भूर्भूमिपरीरक्षपैः समावृता रामसहायहेतोः । 37 ॥

इत्यादि रामाणे वाल्मीकीये बालकाण्डे वानरोत्पत्तिः ।

these heroes, imprinted with various marks, filled the earth with its mountains, forests, and seas : for the sake of assisting Ramā was the earth covered by these mighty simian chiefs, in appearance resembling the assembled clouds, and in size appalling all with terror.

Thus far the sixteenth Section, describing the production of the monkeys.

अथ राजा दशरथस्तेषां दारक्रियां प्रति ।
 चिन्तयामास धर्मात्मा सोपाध्यायः सबाह्विवः ॥ १ ॥
 तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ।
 एतस्मिन्नेव काले तु विश्वामित्र इति श्रुतः । २ ॥
 महर्षिरभ्यगाद्रथुमयोध्यायां नराधिपं ।
 तस्य यज्ञो हि रक्षोभिस्तदा विलुलुपे किल । ३ ॥
 मायावीर्यबलान्मत्तैर्धर्मकामस्य धीमतः ।
 रक्षार्थं तस्य यज्ञस्य द्रष्टुमैच्छत् स पार्थिवं । ४ ॥

SECTION XVII,

After this, the great *Dusha-rutha*, with his counsellors and friends, became anxious respecting the marriage of his four sons. While this great one was deliberating in the midst of his counsellors, the great sage, called *Vishwa-mitra*, came to *Uyodya* to see the sovereign of men. The sacrifice of this wise and virtuous one, had been destroyed by the *Rukshuses*, intoxicated with their illusive powers, their valour, and strength; for the sake of preserving which, he desired to see the king.

v. Sect.
 H.

न हि शक्नोत्यविज्ञेन समाप्तं स मुनिः क्रतुं ।
 ततस्तेषां वधार्थं स उद्यतश्च तपोनिधिः । 5 ॥
 विश्वामित्रो महातेजा ह्ययोध्यामभ्यगातुरीं ।
 स राज्ञो दर्शनाकाङ्क्षी दृष्ट्वा द्वाःस्थानुवाच ह । 6 ॥
 शीघ्रमाख्यात मां प्राप्तं कैशिकं गाधिनः सुतं ।
 तच्छ्रुत्वा वचनन्तस्य राज्ञो वेषमप्रदुद्रुवुः । 7 ॥
 संभ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः ।
 ते गत्वा राजभवनं विश्वामित्रमृषिन्तदा 8 ॥
 प्राप्तमविदयामासु नृपायेक्ष्वाकवे तदा ।
 तेषान्द्वयं श्रुत्वा सपुरोधाः समाहितः । 9 ॥

Unable to complete the sacrifice without molestation, this most eminent ascetic, the illustrious *Vishwa-mitra*, eager for the destruction of the *Rakshuses*, repaired to the city of *Uyodhya*. Desirous of seeing the king, he addressed the porter, "Speedily convey intelligence that I, the son of *Gadhee*, of the race of *Koushika*, am here." Having heard these words, all at his command ran to the palace with minds full of veneration, and informed the king of *Ikshwakoo's* race, that *Vishwa-mitra* the sage had now arrived. The king, hearing this, rose with his sacrificing priests, and went to meet the sage, rejoicing as *Indra* at the coming of *Bruhma*,

प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः ।
 स दृष्ट्वा ज्वलितं दीप्या तापसं संशितव्रतं । 10 ॥
 प्रहृष्टवदनो राजा ततो ऽर्घ्यमुपहारयत् ।
 स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा । 11 ॥
 कुशलञ्चावययञ्चैव पर्य्ययच्छन्नराधिपं ।
 पुरे कोषे जनपदे बान्धवेषु जनेषु च ॥ 12 ॥
 कुशलं कौशिको राज्ञः पर्य्ययच्छत्सुधार्मिकः ।
 अपि ते सन्नताः सर्वे सामन्ता रिपवो जिताः । 13 ॥
 दैवञ्च मानुषञ्चैव कर्म ते साधनुचितं ।
 वशिष्ठञ्च समागम्य कुशलं मुनिपुङ्गवः । 14 ॥

and beholding the ardent, vow-performing, illustrious devotee, with joyful countenance, presented him with the *Urghya*. Receiving the *Urghya* of the king with the appointed ceremonies, he asked him in return about his prosperity never decaying.¹ Koushika,² the truly virtuous, then asked the king, "Is all well in the city? the country? among thy friends and subjects? Are all the generals of the army prosperous? Are thine enemies subdued? Are duties divine and human completely performed?" The great sage, then drawing near, in due form asked Vushishtha and the other sages respecting their

¹ This word is added by way of compliment.

² Vishwa-mitra, the descendant of Kooshika.

ऋषींश्च तान् यथान्यायं महाभाग उवाच ह ।

ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनं । 15 ॥

विविशुः पूजितास्तेन निघेदुश्च यथार्हतः ।

अथ हृष्टमना राजा विश्वामित्रं महामुनिं । 16 ॥

उवाच परमेदारो हृष्टस्तमभिपूजयन् ।

यथामृतस्य संप्राप्तिर्यथा काले ऽभिवर्षणं । 17 ॥

यथा सदृशदारेषु पुत्रजन्मप्रजस्य वै ।

प्राणस्य यथा लाभो यथा हर्षमहोदयः । 18 ॥

तथैवागमनं मन्ये स्वागतं ते महामुने ।

कञ्च ते परमं कामं करोमि किमु हर्षितः । 19 ॥

welfare. They all with pleased mind entered the palace, and welcomed by the king, sat down in due order.

Afterward the great, the generous monarch, highly delighted, respectfully addressed the great sage Vishwa-mitra: "Thy coming, O great sage is grateful to me as the obtaining of ambrosia, as rain in due season, as the birth of a legitimate son to the childless, as the recovery of a thing irretrievably lost, as the dawning of mighty joy; such to me is thy auspicious visit, O great sage. What important wish of thine, O illustrious sage, shall I rejoiced

यात्रभूतो ऽसि मे ब्रह्मन् दिष्वा प्राप्तो ऽसि मानद ।
 अद्य मे सफलं जन्म जीवितञ्च सुजीवितं । 20 ॥
 यस्माद्विप्रेन मद्राक्षं सुप्रभाता निशा मम ।
 पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः । 21 ॥
 ब्रह्मर्षित्वमनुप्राप्तः पूज्यो ऽसि बहूधा मया ।
 तद्द्रुतमभूद्विप्र पवित्रं परमं मम । 22 ॥
 शुभक्षेत्रगतश्चाहं तव सन्दर्शनात् प्रभो ।
 ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति । 23 ॥

perform? Thou O brahman art worthy to receive honour. O thou confer-
 ring dignity on all whom thou visitest, I have now obtained the full portion
 of felicity contained in my destiny; to day my birth has accomplished its full
 design; my life is become life indeed, because I have beheld the lord of
 brahmans. This day has my night¹ given way to a most auspicious dawn.
 Thou wast formerly known as a royal sage, but, rendered illustrious through
 sacred austerities, thou hast obtained the dignity of a sacred brahman. In
 every view thou art the object of adoration to me. O brahman, O my
 lord, this (visit) is astonishing, productive to me of abundant holiness.
 From the sight of thee have I obtained the fruit of a meritorious pilgrimage.

¹ "My night." i. e. This day has auspiciously dawned upon me. Instead of saying the
 morning dawns, the Hindoos constantly say that the night dawns, or gives way to the light.

इच्छाम्यनुगृहीतोऽहं तदर्घपरिवृद्धये ।
 कार्यस्य न विमर्शञ्च गन्तुमर्हसि सुव्रत । 24 ॥
 कर्त्ता चाहमशेषेण दैवतं हि भवान् मम ।
 मम चायमनुप्राप्ता महानभ्युदयो द्विज ।
 तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज । 25 ॥
 इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतयुक्तं ।
 प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम् । 26 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे विश्वामित्रागमनं ।

Speak, I am ready to perform all thy desire; I am highly honoured by an
 opportunity of granting thy request. O fulfiller of sacred vows, it is not
 becoming for thee to return disappointed. Thou art my deity, and I am
 the devoted performer (of thy wish). O twice born one, the summit of my
 felicity is now attained. Holiness complete and incomparably meritorious
 accrues to me from thy visit."

Hearing from this wise one these humble words, grateful to the ear and
 cheering the mind, the sage, illustrious in virtue, fame, and excellence,
 was filled with joy.

Thus far the seventeenth Section, describing the visit of Vishwa-mitra.

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरं ।
 हृद्यरोमा महातेजा विश्वामित्रो ऽभ्यभाषत । १ ॥
 सदृशं राजशार्दूल तवैव भुवि नान्यतः ।
 महावंशप्रसूतस्य वशिष्ठ्यपदेशिनः । २ ॥
 यत्तु मे हृद्गतं वाक्यं तस्य कार्यस्य निश्चयं ।
 कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः । ३ ॥
 अहं नियममातिष्ठे विध्यर्थं पुरुषर्षभ ।
 तस्य विद्वकरो द्वौ तु राजसौ कामद्वयिणौ । ४ ॥

SECTION XVIII.

Having heard this ample and surprizing address from the supreme king, the mighty Vishwa-mitra, with his hair erect through joy, replied, "O chief of kings, there is no one on the earth equal to thee, descended from an illustrious family, and instructed by Vushishtha. Engage, O supreme of kings, for the performance of that which has entered my heart, and be a faithful performer of thy word. I am engaged, O chief of men, in a vow dictated by the sacred law (of the Veda), and two Rakshuses, who can assume any form at will, prevent its performance. When I, in various ways attempt to per-

व्रते तु बज्रशशीर्णे समाप्यां राक्षसाविमो ।
 मारीचश्च सुवाजश्च यज्ञविघ्नकरावुभौ । 5 ॥
 तौ मांसहृदिरोद्येन वेदीन्तामभ्यवर्षतां ।
 अवधूते तथाभूते तस्मिन्निघमनिश्चये । 6 ॥
 कृतश्रमे निरुत्साहस्तस्माद्देशादपक्रमे ।
 न च मे क्रोधमुत्सृष्टं बुद्धिर्भवति पार्थिव । 7 ॥
 तथाभूता हि सा चर्या न शापस्तत्र विद्यते ।
 स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमं । 8 ॥
 का कपक्षधरं वीरं ज्येष्ठं मे दातुमर्हसि ।
 शक्तो ह्येष मया गुप्ता दिव्येन स्वेन तेजसा । 9 ॥

form the sacred action, the two Rakshuses, Mareecha and Soovahoo, prevent
 its accomplishment, and completely besprinkle the altar with blood and flesh.
 The fulfilment of the vow being thus prevented, wearied with the fruitless la-
 bour, I retire in sadness from the place. To discharge my wrath, O king,
 (upon them) is beyond my skill ; thus the sacrifice is rendered abortive, and
 any curse cannot affect them. Be pleased, O chief of monarchs, to give me thy
 own son Ram, the truly brave, the great, the youthful, the crow-winged¹ hero.

¹ His head was shaved, except a piece on each side resembling the wings of a crow. Those
 whose heads are shaved in this manner are called *Kaka puksha-dhura*, or having crow's wings.

राक्षसा ये विकर्त्तारस्तेषामपि विनाशने ।
 श्रेयश्चास्मै प्रदास्यामि बह्वक्षयं न संशयः । 10 ॥
 त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ।
 न च तौ राममासाद्य शक्नोः स्यातुं कथञ्चन । 11 ॥
 न च तौ राक्षवादयो हन्तुमुत्सहते पुमान् ।
 वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशंगतौ । 12 ॥
 रामस्य राजशार्दूल न पर्याप्तौ महात्मनः ।
 न च पुत्रगतं स्नेहं कर्त्तुमर्हसि पार्थिव । 13 ॥
 दशरात्रस्तु यज्ञश्च तस्मिन् रामेण राक्षसौ ।
 हन्तव्यौ विद्वकर्त्तारौ मम यज्ञस्य वैरिणौ । 14 ॥

"Protected by me, he is able by his divine energy, to destroy these baneful Rakshuses: a variety of blessings will I certainly pour forth upon him, by which he shall become renowned throughout the three worlds. These two Rakshuses will never be able to stand before Rama, and none beside the son of Rughoo dares attack them. These impious ones, O chief of kings, though possessed of valour, yet held in the bond of fate, will not escape from the great Rama, nor oughtest thou, O king, to be overcome by fondness for thy son. Before the ten-night sacrifice¹ be ended, the adverse

¹ A sacrifice which would require ten nights to complete it.

अहन्ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ ।
 अहं वेदिमि महात्मानं रामं सत्यपराक्रमं । 15 ॥
 वशिष्ठोऽपि महातेजा ये च मे तपसि स्थिताः ।
 यदि ते धर्मलाभन्तु यशश्च परमं भुवि । 16 ॥
 स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ।
 यद्यभ्यनुज्ञां वाकुतस्थ ददते तव मन्त्रिणः । 17 ॥
 वशिष्ठप्रमुखाः सर्वे ततो रामं विसर्जय ।
 अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि । 18 ॥
 दशरात्रं हि यज्ञस्य रामं राजीवलोचनं ।
 नात्येति कालो यज्ञस्य यथायं मम राघव । 19 ॥

Rakshuses, hostile to this, will be destroyed by Rama. I pledge myself to thee. Consider the Rakshuses as slain. I know the great, the heroic Rama, as does the illustrious Vushishtha, and the others who are engaged in sacred austerities. Wouldest thou, O sovereign of kings, perform meritorious deeds, and establish (thy) renown in the earth, give Rama to me. If Vushishtha and all the counsellors advise, O Kakootstha, it surely becomes thee to send Rama. Be pleased, O Raghuva, to give up thy beloved son, the water-lily-eyed Rama, advanced (now) beyond the period of childhood. Let not

तथा कुरुष्व भद्रन्ते मा च शोके मनः कृथाः ।
 इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः । 20 ॥
 विरराम महातेजा विश्वामित्रो महामतिः ।
 स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभं । 21 ॥
 शोकेन महताविष्टश्चाल च मुमोह च ।
 लब्धसंज्ञस्ततोऽप्याय व्यधीदत भयान्वितः । 22 ॥
 इति स हृदयमनोविदारणं मुनिवचनं तदतीव शृण्वान् ।
 नरपतिरभवन्महान्महात्मा व्यथितमनाः प्रचाल चासनात् । 23 ॥

इत्यार्षे रामायणे बालकाण्डे वाल्मीकीये विश्वामित्रवाक्यं ।

the ten nights, the allotted season of my sacrifice, (abortively) pass away. Follow this advice, and may peace attend thee. Suffer not grief to overcome thy mind."

The great Vishwa-mitra, the devout, the illustrious, having spoken these words connected with virtue, ceased. Hearing these excellent words of Vishwa-mitra, the sovereign of men, filled with sorrow, trembled and became insensible. Being recovered, he, terrified, remained in silent sadness. At length the great and magnanimous king, by these heart-rending words of the sage, was overcome with grief, and fell from his seat.

Thus far the eighteenth Section, containing the address of Vishwa-mitra.

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितं ।

मुहूर्तमिव निःसंज्ञः संज्ञवानिदमब्रवीत् । १ ॥

ऊनषोडशवर्षा मे रामो राजीवलोचनः ।

न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः । २ ॥

इयमक्षौहिणी सेना यस्याहं पतिरीश्वरः ।

अनया सहितो गत्वा योद्धाहन्तैर्निशाचरैः । ३ ॥

SECTION XIX.

The chief of kings having heard the words of Vishwa-mitra, became insensible for a time ; at length recovering himself, he said, " My Rama, the lotus-eyed, has not attained his sixteenth year. I do not view him as able to engage in fight with the Rakshuses. I myself, going with an *Ukshouhinee*¹ of troops,

¹ One chariot, one elephant, three horses, and five footmen, are called *Putti*. Three *Putti*s, one *Sena-mookha*; three *Sena-mookhas*, one *Goolma*; three *Goolmas*, one *Guna*; three *Gunas*, one *Vahinee*; three *Vahinees*, one *Prituna*; three *Pritunas*, one *Chumoo*; three *Chumoos*, one *Uneekinee*; three *Uneekinees*, one *Dushaneekinee*, and three *Dushaneekinees*, one *Ukshouhinee*. One military *Ukshouhinee* therefore is nineteen thousand six hundred and eighty three charoits; the same number of elephants; of cavalry fifty nine thousand and forty nine; and of infantry one hundred forty seven thousand, six hundred and twenty. The attendants of the chariots, elephants, and horses, are included of course. There is another way of reckoning the *Ukshouhinee*, which will be noticed hereafter.

इमे शूराश्च विक्रान्ता भृत्या मे ऽस्त्रविशारदाः ।

योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि । 4 ॥

अहमेव धनुष्याणिर्गोप्ता समरमूर्धनि ।

यावत् प्राणान् धरिष्यामि तावत् योत्से निशाचरैः । 5 ॥

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता ।

अहन्तत्र गमिष्यामि न रामं नेतुमर्हसि । 6 ॥

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलं ।

न चास्त्रबलसंयुक्तो न च युद्धविशारदः । 7 ॥

न चासौ रक्षसां योग्यः कूटयुद्धा हि रक्षसाः ।

विप्रयुक्तो हि रामेण मुहूर्तमपि नेत्सहे । 8 ॥

whose lord I am, will fight with these night-wanderers.¹ All these my brave, heroic servants, skilful in arms, are able to engage in fight with the Rukshuses; but thou must not take Rama. I am an archer invulnerable, even in the front of the battle; and, as long as life remains, will I maintain the combat with these night-wanderers. The sacred rites shall go on without interruption; the sacrifice shall be effectually protected; I myself will go thither—but Rama thou must not take; he is a child, inexperienced, and utterly ignorant of the strength of the enemy, unable to bear arms, unskilled in war, and incapable of coping with the wily Rakshuses. Without Rama, O chief of sages, I

¹ Rakshuses.

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि ।
 नववर्षसहस्राणि मम जातस्य साश्रितं । 9 ॥
 वृद्धेनात्पादिताः पुत्रा मया चैते कथञ्चन ।
 प्राणैः प्रियतरा ब्रह्मन् ममैते देवद्वपिणः । 10 ॥
 एभिर्विना न जीवेयमिति मे निश्चिता मतिः ।
 त्यक्त्वा चान्यान् सुतान् रामे प्राणाः संप्रति मे स्थिताः । 11 ॥
 गुणाभिरामे लोकस्य सोमवत् प्रियदर्शने ।
 उदारगुणसम्पन्नं मनोहृदयनन्दनं । 12 ॥
 प्राणैः प्रियतरं पुत्रं न मे त्वं नेतुमर्हसि ।
 प्रणिपत्य च याचे त्वां कृपणः पुत्रलालसः । 13 ॥

cannot sustain life one moment ; thou must not take Rama. Nine thousand years have now elapsed since the time of my birth ; by me, an old man, are these sons begotten. These god-like (sons), O brahman, are dearer to me than life itself ; without these, I feel I cannot support existence. Leaving my other sons, my life has now centered itself in Rama, by his accomplishments endeared to all, and lovely to the sight as the full-orbed moon. This my son, possessed of the highest excellencies, the joy of my soul, yea, dearer than life itself, thou must not take away. Fondly doting upon my son, I, a wretched suppliant, humbly bowing, intreat thee ; spare this my infant

स मे त्वं बालपुत्रस्य प्रसादं कर्तुमर्हसि ।
 ज्येष्ठं पुत्रं न मे रामं भगवन्नेतुमर्हसि । 14 ॥
 चतुर्णामात्माजानां हि प्रीतिः पारमिका मम ।
 ज्येष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि । 15 ॥
 यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत ।
 चतुरङ्गसमायुक्तं मया सह च तं नय । 16 ॥
 किंवीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते ।
 कथं प्रमाणाः के चेतान् रक्षन्ति मुनिपुङ्गव । 17 ॥
 कथञ्च प्रतिकर्तव्यं तेषां रामेण रक्षसां ।
 मामकैर्वा बलैर्ब्रह्मन्मया वा कूटयोधिनां । 18 ॥

child. My eldest son Rama, O divine one, thou must not take away.
 Amidst my four sons, dear as myself, my fond affection is fixed upon the
 eldest, chief in virtue : Rama you must not take away. O brahman, observ-
 er of sacred vows, if thou wilt take Raghava, take him attended by an army
 of quadruple phalanx,¹ and myself. How powerful are these Rakshuses, O
 chief of sages ? From whom are they descended ? Who are they ? What is
 their size ? and who their leaders ? What can be done by Rama, or even
 my army, and myself, against these Rakshuses acquainted with every deceitful

¹ Composed of elephants, chariots, cavalry, and infantry.

सत्त्वं मे शंस भगवन् कथं तेषां मया रणे ।
 स्थातव्यं दुष्टभावानां वीर्योत्सिक्ता हि राक्षसाः । 19 ॥
 तस्य तद्वचनं श्रुत्वा विश्वामित्रो ऽभ्यभाषत ।
 पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः । 20 ॥
 स ब्रह्मणा दत्तवरस्त्रेलोक्यं वाधते भृशं ।
 महाबलो महावीर्यो राक्षसैर्वज्रभित्तः । 21 ॥
 श्रूयते च महाराज रावणो राक्षसाधिपः ।
 साक्षाद्देश्यवणभ्राता पुत्रो विश्रवसो मुनेः । 22 ॥
 यदा न खलु यज्ञस्य विघ्नकर्त्ता महाबलः ।
 तेन संचोदितौ तौ तु राक्षसौ तु महाबलौ । 23 ॥

stratagem? O divine one, tell me the whole. In war with these impious
 Rakshuses how shall I stand? The Rakshuses are possessed of unbounded
 prowess."

Hearing the king's words, Vishwa-mitra replied, "A Rakshus produced from
 the family of Poulustya, Ravuna by name, having obtained a blessing from
 Bruhma, disquiets the three worlds: he is strong and mighty, and attended by
 many Rakshuses. Thou mayst have heard, O great sovereign, of Ravuna, the
 king of the Rakshuses, the brother of Vishruvuna, and the son of the sage
 Vishruvus. When this mighty one does not molest us, Mareecha and Soova-

मारोचश्च सुवाङ्मयं यशविभ्रं करिष्यतः ।
 इत्युक्तो मुनिना तेन राजेवाच मुनिन्तदा । 24 ॥
 न हि शक्नोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः ।
 स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके । 25 ॥
 मम चेवाल्पभाग्यस्य दैवतं हि भवान् गुरुः ।
 देवदानवगन्धर्वा यक्षाः पतंगपन्नगाः । 26 ॥
 न शक्ता रावणं सोढुं किं पुनर्मानवा युधि ।
 स तु वीर्यवतां वीर्यमादत्ते युधि रावणः । 27 ॥
 तेन चाहं न शक्नोऽस्मि संयोद्धुं तस्य वा बलैः ।
 सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः । 28 ॥

hoo, two most powerful Rakshuses, commissioned by him, completely obstruct the sacrificial rites."

This said by the sage, the king replied, "I am unable to stand in battle against that impious one. Be gracious to my son, O thou acquainted with sacred knowledge; thou art the deity and the gooroo of wretched me. The gods, the Danuvas,¹ the Gundhurvas, the Yūkshas, the birds, and the serpents, are unable to cope with Ravuna; how then should man? This Ravuna, in battle deprives the mighty of all their prowess; to contend therefore, O chief of sages, with him and his host, either by my army or my son, I am quite

¹ Danuvas. The Hindoos account them a kind of evil genii who are at enmity with the gods. Quere. Is it improbable that they were the Danac, or ancient Greeks?

कथमप्यमरप्रख्यं संग्रामाणामकोविदं ।

बालं मे तनयं ब्रह्मन्नेव दास्यामि पुत्रकं । 29 ॥

अथवा लवणो नाम यश्चाहा ते मधोः सुतः ।

तथापि न विमोक्षामि पुत्रं सोऽपि हि दुर्जयः । 30 ॥

अथ कालोपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ।

यश्चविब्रूकरो तौ तेनेव दास्यामि पुत्रकं । 31 ॥

तौ तुराक्षसकन्यायां जातौ दैत्यकुलोद्भवौ ।

मारीचश्च सुवाङ्मश्च वीर्यवन्तौ सुशिक्षितौ । 32 ॥

तयोरन्यतरं येद्धुं यस्यामि समुत्तमः ।

अन्यथा तनुं ष्यामि भवन्तं सहबान्धवः । 33 ॥

unable. O brahman, I will not give my son, resembling the immortals, my son, a child unskilled in war. Luvuna, the son of Mudhoo, is among the destroyers of thy sacrifice ; he is a cruel one ; I will not give up my son ; nay, the two sons of Soonda and Oopusoonda, in war fatal as the regent of death, are among those who interrupt the sacrifice ; on this account therefore I will not give up my son. Mareecha and Soovahoo, born of the daughters of the Rakshuses, and descended from the race of the Dityas, are valiant and instructed in war : with any one beside these will I go, accompanied by my friends, to engage in battle ; or with them accompany thee in any other enterprize."

इति नरपतिजल्पनाद्विजेन्द्रं कुशिकसुतं सुमहान्विवेश मन्युः ।
सुकृतश्च मखे ऽग्निराज्यसिक्तः समभवदुज्ज्वलितो महर्षिवक्त्रिः । 34 ।

इत्यर्धे रामायणे वाल्मीकीये बालकाण्डे दशरथवाक्यं ।

On the king's replying thus to the chief of the twice born, the son of Koo-shika, anger entered his breast, and the fire of his displeasure kindled into a flame fierce as the sacrificial fire, amply fed with clarified butter.

Thus far the nineteenth Section, relating the answer of Dusha-rutha.

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरं ।
 समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिं । १ ॥
 पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ।
 राववाणामयुक्तो ऽयं कुलस्यास्य विपर्ययः । २ ॥
 यदीदं ते ऽक्षमं राजन् गमिष्यामि यथागतं ।
 मिथ्याप्रतिज्ञः काकुत्स्थ सुखो भव सुहृद्दृढतः । ३ ॥
 तस्य रोषपरोतस्य विश्वामित्रस्य धीमतः ।
 चचाल वसुधा कृत्स्ना देवानाञ्च भयं महत् । ४ ॥

SECTION XX.

The son of *Kooshika* hearing the words of the king, faltering by reason of paternal affection, replied to him, with a mixture of grief and anger, "Thou who before didst acquiesce in this (request) now desirest to break thy promise ; this does not become a descendant of *Rughoo*, it is unworthy of that illustrious family. If this, O king, be for thy good, I will return as I came. Live, O *Kakootstha*, at ease, surrounded with thy friends, a perfidious violator of thy promise." At the anger of the wise *Vishwa-mitra*, the whole earth was moved, and fear seized even the gods.

त्रस्तदृपं तु विशाय जात्सर्वं महानृषिः ।

नृपतिं सुव्रते धीरो वशिष्ठो वाक्यमब्रवीत् । 5 ॥

इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ।

धृतिमान् सुव्रतः श्रीमान्न धर्मं ह्यतुमर्हसि । 6 ॥

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः ।

स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि । 7 ॥

कर्त्तास्मीति प्रतिशाय न करिष्यति चेन्नृप ।

विश्वामित्रवचः सत्याद्भ्यः पापमवाप्स्यसि । 8 ॥

अनृतं मा वचः कार्षीर्मा धर्म्यान्नीनशः पथः ।

सत्यप्रतिज्ञतां रक्ष राजन्नामं विसर्जय । 9 ॥

The great sage *Vushishtha*, the wise, the observer of sacred vows, perceiving the whole world in this state of fear, thus addressed the king, "Thou, descended from the family of *Ikshwakoo*, who art virtue herself incarnate, fortunate, patient, observant of sacred rites, oughtest not to violate thy faith. Renowned throughout the three worlds, as *Raghuva*, the righteous one, maintain thine integrity, nor suffer the least stain upon thine honour. O king, thou hast said, "I will perform thy wish. Having promised, if thou fulfil not thy word, the guilt arising from the failure of *Vishwa-mitra's* vows will cleave to thee. Do not violate thy word; O king do not desert the path of virtue, be faithful to thy promise, and send Rama. Protected

कृतास्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः ।
 गुप्तं कुशिकपुत्रेण अधर्षयितुमाहवे । 10 ॥
 एष विग्रहवान्धर्म एष वीर्यवतांवरः ।
 एष विद्याधिको लोके तपसश्च परायणः । 11 ॥
 दिव्यान्स्त्राण्यशेषाणि वेदैषु कुशिकात्मजः ।
 नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन । 12 ॥
 न देवा नर्षयः केचिन्नामरा न च राक्षसाः ।
 गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः । 13 ॥
 सर्वास्त्राणि कृशाश्वस्य पुत्राः परमदुर्जयाः ।
 कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति । 14 ॥

by the son of *Kooshika*, the *Rakshuses*, however skilled in arms, will not be able to overcome him in battle. The son of *Kooshika* is virtue itself, the chief of heroes, in wisdom surpassing the whole world. He is thoroughly skilled in the science of all divine weapons, and in sacred austerities unequalled. No one knows him beside myself, or is indeed able fully to know him; none of the gods, the sages, the immortals, the *Rakshuses*, the *Gundhurvas*, the chief *Yuksha*, the *Kinnuras*, or the great serpents. All kinds of weapons, the terrific sons of *Krishashwa* formerly gave to the son of *Kooshika* when he governed the kingdom. These sons of *Krishashwa*,

तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः ।
 नेकद्वया महावीर्या दीप्तिमन्तो जयावहाः । 15 ॥
 जया च विजया चैव दक्षकन्ये सुमध्यमे ।
 तसूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरं । 16 ॥
 पञ्चाशतं सुतान् लेभे जया लब्धवरा वरान् ।
 वधायासुरसैन्यानामप्रमेयानक्षपिणः । 17 ॥
 विजयाजनयच्चापि पुत्रान् पञ्चशतं पुनः ।
 संहारानाम दुर्द्धर्मान् दुराक्रामान् बलीयसः । 18 ॥
 तानि चास्त्राणि वेत्तेषु यथावत् कुशिकात्मजः ।
 अपूर्वाणाञ्च जनने शक्नो भूयश्च धर्मवित् । 19 ॥
 तेनास्य मुनिमुख्यस्य धर्मज्ञस्य महात्मनः ।
 न किञ्चिदस्यविदितं भूतं भवञ्च राघव । 20 ॥

and of the daughter of Prujaputi,¹ are of various forms, mighty, resplendant, ensuring victory. Juya and Vijuya the daughters of Duksha, of slender waist, brought forth an hundred most resplendant weapons, missive and manual. Juya, having obtained a blessing, for the sake of destroying the armies of the *Usooras*, brought forth fifty sons, indescribable, and formless. Vijuya too brought forth fifty sons, destroyers,² invisible, mighty, from whom it is impossible to escape. Of all these the son of *Kooshika* has the complete knowledge. O descendant of *Rughoo*, he, versed in sacred duties, is capable of producing things before not existing, there, is therefore nothing

¹ Duksha, the son of Bruniha.

² Having the property of destroying hostile weapons.

एवंवीर्यो महातेजो विश्वामित्रो महायशः ।
 न रामगमने राजन् संशयं गन्तमर्हसि । 21 ॥
 तेषां निग्रहणे शक्तः स्वयञ्च कुशिकात्मजः ।
 तव पुत्रहितार्थाय त्वामुपेत्याभियाचते । 22 ॥
 इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवः ।
 गमनमभिरुच्य राघवस्य प्रथितयशः कुशिकात्मजाय बुद्ध्या । 23 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे वशिष्ठवाक्यं ॥

past or future, unknown to this chief of sages, this great one, acquainted with sacred rites. Thus illustrious and mighty is the renowned Vishwamitra. Do not therefore, O king, hesitate about sending Rama. The son of Kooshika, able himself to subdue these, is come to request this of thee for the good of thy son.

By these words of the Mooni, the king, the chief of Rughoo's race, having his mind expanded, was filled with joy ; and fully understanding the matter, acquiesced in Raghuva's accompanying the son of Kooshika.

Thus far the twentieth Section, containing the words of Vushishtha.

तथा वशिष्ठे ब्रुवति राजा दशरथः स्वयं ।
 ब्रह्मवदनो राममाजुहाव सलक्ष्मणं । १ ॥
 कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।
 पुरोधसा वशिष्ठेन मङ्गलैरभिमन्त्रितं । २ ॥
 स पुत्रं मूर्ध्निपाद्वाय राजा दशरथस्तदा ।
 ददौ वैशिकपुत्राय सुप्रीतेनान्तरात्मना । ३ ॥
 ततो वायुः सुखस्पर्शो नीरजस्तो वदौ तदा ।
 विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनं । ४ ॥

SECTION XXI.

Vushishtha having done speaking, king *Dusha-rutha* himself called *Rama* and *Lukshmuna* with a joyful countenance. Recommended to the protection of the gods¹ by his mother and his father *Dusha-rutha*, and sanctified with propitious *muntras* by the priest *Vushishtha*, *Dusha-rutha* having kissed *Rama* delivered him to the son of *Kooshika* with a cheerful mind. When *Vayoo* saw *Rama*, the lotos-eyed, accompanying *Vishwa-mitra*, he sent forth a gentle zephyr, pleasant and free from dust, and a shower of

¹ The word *Swastyayuna* here used denotes certain ceremonies designed to procure prosperity, success, or safety, performed in his name by the father and mother of *Rama*, with the intention of securing the success of his journey. The custom is still continued among the *Hindoo*s.

पुष्पवृष्टिर्महत्यासीद्धेवदुन्दुभिनिःस्रवैः ।
 शङ्खदुन्दुभिनिर्घोषः प्रयातं तु महात्मनि । 5 ॥
 विश्वामित्रो यथावगे ततो रामो महायशः ।
 काकपक्षधरो धनो तच्च सौमित्रिरन्वगात् । 6 ॥
 कलापिनौ धनुष्पाणी शोभमानौ दिशो दश ।
 विश्वामित्रगतं रामं दृष्ट्वा देवाः सवासवाः । 7 ॥
 अहर्षमतुलं प्राप्ता दशग्रीववधैषिणः ।
 विश्वामित्रं महात्मानं त्रिशीर्षविव पन्नगैः । 8 ॥

flowers fell, accompanied with the music of the divine Doondoobhi. The
 celestials, accompanied the Doondoobhi with their Conches at the depar-
 ture of the great (Rama). Vishwa-mitra led the way ; then came the
 renowned Rama, the crow-winged archer, followed by the son of Soomitra ;
 these armed with their quivers and bows presented a pleasing sight to every
 beholder. Seeing Rama accompanying Vishwa-mitra, the gods, with
 Indra, longing for the death of the ten-headed, were filled with inex-

H h

अनुजगत्तुद्रा पितामहमिवाश्विनौ ।
 अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ । 9 ॥
 स्थाणुं देवमिवाचिन्त्यं कुमारविष पावकी ।
 अध्यर्द्धयेजनं गत्वा सरय्या दक्षिणे तटे । 10 ॥
 रामेति मधुरां वाणीं विश्वामित्रो ऽभ्यभाषत ।
 उवाच राममामन्त्र्य हितं वचनमर्थवत् । 11 ॥
 वत्स राम जलं तावत् विधिवत् स्पृष्टुमर्हसि ।
 उपदेक्ष्यामि ते श्रेयो मा भूत् कालस्य पर्ययः । 12 ॥

pressible pleasure. These great ones like two three-headed hydras,¹ followed the great Vishwa-mitra, as the Ushwinis follow Bruhma. Illuminated by the goddess of prosperity, illustrious, undespised, they accompanied the sage, as the two sons of the incomprehensible Sthanoo accompany Pavuki. Having advanced more than a Yojana² on their journey, on the south bank of Surayoo, Vishwa-mitra with gentle accents addressed Rama in (these) significant, instructive words: "My dear Rama, touch the water according to the ordinance; I will give thee excellent instruction, suffer not the time to

¹ According to the commentators, the bow on the left shoulder, the quiver on the right, and the head between, gave rise to this simile.

² Four Kroshas each measuring two thousand fathoms.

गृहाण द्वे इमे विद्ये बलामतिबलान्था ।

न श्रमो न ज्वरो वा ते न ह्यपस्य विपर्ययः । 13 ॥

न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः ।

न वाक्त्रेः सदृशो वीर्यं पृथिव्यामस्ति कश्चन । 14 ॥

त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव ।

बलामतिबलाञ्चैव पठतस्तव राघव । 15 ॥

न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धिनिश्चये ।

नेत्तरे प्रतिवक्तव्ये समो लोके तवानघ । 16 ॥

pass unimproved. Receive the two sciences¹ called Bula and Utibula; neither fatigue, nor disease, nor change of form (will then affect thee); nor even when thou art sleeping, or dissolved in pleasure, will the Rakshuses be able to prevail against thee. No one on the earth, O Rama, will equal thee in strength of arm; nor even in the three worlds will any one, O Raghuva, be equal to thee, if thou read the Bula and the Utibula. None, O sinless one, will be thine equal in prosperity, ability, or wisdom :

¹ Probably two formulas, so called from their beginning with these words. One copy in. stead of Vidya, science, has Muntra, a formula.

एतद्विद्याद्वये लब्धे न भवेत् सदृशस्तव ।
 बला चातिबला चैव सर्वज्ञानस्य मातरौ । 17 ॥
 क्षुत्पिपासे न ते राम भविष्येते न संशयः ।
 जयश्च दुर्गकान्तारप्रदेशेष्वटवीषु च । 18 ॥
 सारतान्त्रिषु लोकेषु गमिष्यसि च राघव ।
 पितामहसुते ह्येते विद्ये तेजःसमन्विते । 19 ॥
 यात्रं त्वमसि काकुत्स्थ विद्ययोगहणे नयोः ।
 स्वभावजैर्गुणैर्द्विजैः कामैरप्यतुल्यैर्युतः 20 ।
 भूयस्तव गुणोत्कर्षमेते विद्ये करिष्यतः ।
 ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः । 21 ॥

in certainty of decision, and ready utterance in matters of debate. No one will equal thee possessed of these two kinds of knowledge, Bula and Utibula, the two mothers of all wisdom. Thou wilt, O Rama, be undoubtedly proof against hunger and thirst; even in forests, fortified towers, and places of the most difficult access, will victory await thee, O Raghuva, and thou wilt obtain substantial renown throughout the three worlds. These two sciences, full of energetic virtue, are the daughters of Bruhma, and thou, O descendant of Kakootstha, art the abode proper for their reception. Those desirable and incomparable qualities of which thou art possessed by nature, will be increased by these two sciences." Rama then touching water, with a pure and chearful countenance, received these two

प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः ।

विद्यासमुदितो रामः शुशुभे भीमविक्रमः । 22 ॥

सहस्ररश्मिर्भगवान् शारदीव दिवाकरः ।

गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे । 23 ॥

ऊयुस्तां रजनीन्त्र सरय्यां सुसुखं त्रयः ।

दशरथनृपसूनुसत्तमाभ्यां तृणशयने ऽनुचिते तद्देहिताभ्यां ।

कुशिकसुतवचोऽनुलालिताभ्यां सुखमिव सा विबभौ विभावरी । 24 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे विद्यादानं ॥

sciences from the great sage, contemplating the Great Spirit. Possessed of these sciences, Rama, terrible in power, shone illustriously like the divine one, the sun, emitting in autumn his thousand beams. The son of Kooshika having thus discharged all the duties of a gooroo, these three pleasantly passed the night on the banks of Suruyoo. The night was illuminated by these most excellent sons of king Dusha-rutha, sleeping upon their humble grass-bed, and protected by the son of Kooshika.

End of the twenty first Section, describing the Gift of Knowledge.

प्रभातायान्तु सर्वर्ष्यां विश्वामित्रो महामुनिः ।
 अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे । १ ॥
 कौशल्या सुप्रजा राम पूर्वा सभ्या प्रवर्त्तते ।
 उत्तिष्ठ नरशार्दूल कर्त्तव्यन्देवमाह्निकं । २ ॥
 तस्यर्घेः परमेदारं वचः श्रुत्वा नरोत्तमौ ।
 स्नात्वा कृतोदको वीरौ जपेतुः परमं जपं । ३ ॥
 कृताह्निकक्रियो चापि दिव्यां त्रिपथगां नदीं ।
 ददृशाते महावीर्यौ सरय्याः सङ्गमे शुभे । ४ ॥

SECTION XXII.

The morning having dawned, the great sage Vishwa-mitra addressed the two descendants of Kakootstha, reclining on their leafy bed. "Rama, thou excellent son of Koushulya, the early dawn presents itself, arise, O chief of men; the daily duties due to the gods await thee." Hearing the excellent words of the sage, these two heroes having performed their ablutions, repeated the name of the deity.¹ Having performed their morning devotions, these two mighty heroes beheld the divine river which flows in three directions, where she unites herself with the Suruyoo; and there they saw the

¹ The Gayutree, or the most sacred text of the Veda .

तत्राश्रमपदं पुण्यमृषीणां भावितात्मनां ।
 वज्रवर्षसहस्राणि तप्यतां परमं तपः । 5 ॥
 तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमं ।
 उचतुस्तं महात्मानं विश्वामित्रमिदं वचः । 6 ॥
 कथयमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान् ।
 भगवन् श्रोतुमिच्छावः परं कैतूहलं हि नौ । 7 ॥
 तयोस्तद्वचनं श्रुत्वा ग्रहस्य मुनिपुरुषः ।
 अब्रवीच्छ्रुतां राम यस्यायं पुर्व आश्रमः । 8 ॥

sacred abode of the contemplative sages, who had for many thousand years practiced intense mortification. Beholding the sacred hermitage, the two descendants of Rughoo, greatly pleased, said to the great Vishwa-mitra, "Whose sacred abode is this? what man dwells in this place? O divine one, we desire to hear, it will afford us high gratification."

The chief of sages hearing these words, smiling, replied, "Hear, O Rama, whose abode this formerly was. *Kundurpa*¹ once possessed a visible form, from thence the wise call this place *Kama*.² This wily one, wounding Stha-

¹ Cupid. ² Desire.

कन्दर्पो मूर्तिमानासीत् काम इत्युच्यते बुधेः ।
 तपस्यन्तमिह स्याणं नियमेन समाहितं । 9 ॥
 कृतोद्वाहन्तु देवेशं गच्छन्तं समरुद्राणं ।
 धर्षयामास दुर्मैधा दुष्कृतश्च महात्मना । 10 ॥
 अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन ।
 व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः । 11 ॥
 तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मना ।
 अशरीरः कृतः कामः क्रोधाद्देवेश्वरेण ह । 12 ॥
 अनङ्ग इति विख्यातस्तदाप्रभृति राघव ।
 स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमेच ह । 14 ॥

noo, the lord of the gods, while with uplifted arm he was engaged in sacred austerities, met the desert of his crimes, O son of Rughoo, from the eye of the great Roodra.¹ All his members being scorched with fire, fell from his body ; thus by that great one was his body consumed. Kama, rendered bodyless, by the wrath of the sovereign of the gods, has from that time, O Raghuva, been called *Uununga*.² The place where the illustrious one, lost his body is this sacred hermitage, and these sages, O

¹ Sthanoo or Shiva.

² Without a body.

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा ।
 शिष्या धर्मपरा वीर तेषां पापं न विद्यते । 14 ॥
 इहाद्य रजनीं राम वसेम शुभदर्शन ।
 पुण्ययोः सरितोर्मध्ये अस्तरिष्यामहे वयं । 15 ॥
 अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमं ।
 इह वासः परो ऽस्माकं सुखं वत्स्यामहे निशां । 16 ॥
 स्नाताश्च कृतजप्याश्च ऊतहव्या नरोत्तम ।
 तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा । 17 ॥
 विज्ञाय परमशीता मुनयो हर्षमागमन् ।
 अग्न्य पाद्यं तथातिथ्यं निवेद्य कुशिकात्मजे । 18 ॥

hero eminent in virtue, are my disciples ; they are void of sin. Here, between these two sacred rivers, O Rama, pleasant to behold, we will spend the night, and to-morrow, being purified, cross over to the sacred hermitage. Having now, O most excellent one, bathed, and repeated the name of the deity, and offered the customary oblation, let us pleasantly pass the night in this delightful grove.

The sages, by the far-discerning eye of sacred austerity, perceiving the arrival of these three personages there conversing, were filled with joy, and having presented the *Urghya*, with water for the feet, and performed the duties of hospitality to the son of *Kooshika*, they received Rama and Luksh-

रामलक्ष्मणयोः पञ्चादकुर्वन्नतिथिक्रियां ।
 सत्कारं समनुग्राह्य कथाभिरभिरञ्जयन् । 19 ॥
 यथार्हमनपन् सन्ध्यामृषयस्ते समाहिताः ।
 तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह । 20 ॥
 न्यवसन् सुसुखन्तत्र कामाश्रमपदे तदा ।
 कथाभिरभिरामाभिरभिरामौ नृपात्मजौ ।
 रमयामास धर्मात्मा केशिको पुनिपुङ्गवः । 21 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे अनङ्गाश्रमनिवासः ।।

muna, with hospitable respect and entertained them with their conversation.
 The devout sages of mortified passions then performed the stated devotions.
 These travellers being brought thither, with much delight abode in the hermitage of *Kama*, with the vow-observing sages who dwelt there ; the excellent sage, the son of *Kooshika*, entertaining the two virtuous and joyful brothers with his pleasing conversation.

Thus far the twenty second Section, describing the abode in the hermitage of *Ununga*.

ततः प्रभाते विमले कृताङ्गिकमरिन्दमौ ।
 विश्वामित्रं पुरस्कृत्य नद्यास्तोरमुपेयतुः । १ ॥
 ते तु सर्वे महात्मानो मुनयः सूर्यवर्चसः ।
 उपास्थाय शुभां नावं विश्वामित्रमथाब्रुवन् । २ ॥
 आरोहतु भवान्नावं राजपुत्रपुरस्कृतः ।
 अरिष्टं गच्छ पथानं मा ते कालात्ययो ह्यभूत् । ३ ॥
 विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च ।
 ततार सरितं पुण्यां सरयूं विमलोदकां । ४ ॥

SECTION XXIII.

The morning being fair, the two enemy-subduing ones, their daily devo-
 tions performed, followed Vishwa-mitra to the river side. All the great
 sages, energetic as the sun, bringing an excellent boat, said to Vishwa-mitra,
 "Be pleased, O thou, placed first by the princes, to ascend this boat. Go
 on happily in thy journey; may nothing delay thee." Vishwa-mitra having
 acquiesced, and returned due honour to the sages, crossed the sacred river
 Suruyoo, whose waters are free from defilement. There the two youths heard

तत्र शुश्रुवतुः शब्दं तोयसंरम्भवर्द्धितं ।

मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयं । 5 ॥

ज्ञातुकामो महातेजाः सह रामः कनीयसा ।

अथ रामः सरिन्मध्ये पश्यच्छ मुनिपुङ्गवं । 6 ॥

वारिणा भिद्यत इव किं न्वयं बलवान् स्वनः ।

इति रामवचः श्रुत्वा कैतूहलसमन्वितः । 7 ॥

कथयामास भगवांस्तस्य शब्दस्य विस्तरं ।

कैलाशशिखरे राम मनसा निर्मितं सरः । 8 ॥

ब्रह्मणा प्रागिदं यस्मात्तदभून्मानसं सरः ।

सरसो मानसात्तस्माद्योध्या अनुशोभिता । 9 ॥

an increasing sound proceeding from the source of the stream. Arriving in the midst of the river, Rama, with his younger brother, desirous to know the cause of the sound, asked the great Vishwa-mitra, "What is this mighty sound penetrating the waters?" Hearing these words of Rama, the divine one filled with pleasure, related to him at large the story concerning the sound; "In the mountain Kilasha, O Rama, is a lake formerly created by the mere wish of Bruhma, on which account it is called the lake Manusa.¹ From this lake Manusa arises the river Suruyoo, adorned by Uyodhya, and produced from the lake of Bruhma. This sound, O Rama, is produced

¹ From *Munus*, mind, desire.

नदी प्रसूता सरयूः पुण्या ब्रह्मसरश्च्युता ।
 जाह्नवीमभिवृत्तायास्तस्याः शब्देऽयमीदृशः । 10 ॥
 वारिसंवर्धजो राम प्रणामं प्रयतः कुरु ।
 चक्रतुस्तौ नमस्ताभ्यान्नदीभ्यामथ राघवौ । 11 ॥
 तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ ।
 अथानुपदमेवान्यत् वनं द्यौर्मरिन्दमौ । 12 ॥
 दृष्ट्वा पप्रच्छतुर्भूयो मुनिं तं नृवरात्मजौ ।
 कस्येदं मेघसङ्काशं वनं द्यौरं प्रकाशते । 13 ॥
 दुर्गं पक्षिगणाकीर्णं किष्किरागणनादितं ।
 नानामृगगणैर्घोरैर्वासमानैर्विनादितं । 14 ॥

from the conflict of the waters of this river with those of Jahnuvee.¹ "Thou art pure, make obeisance." The descendants of Rughoo then made obeisance to the two sacred rivers, and having arrived on the (south) side, walked leisurely along the banks. Then the enemy-subduing princes, seeing another dreadful forest near, again addressed the sage, "Whose is this dreadful wilderness appearing near, dark as a cloud, difficult of access, filled with birds, rendered vocal by the Jhillika,² resounding with the noise of various tribes of deer, the terrific inhabitants of the forest, and filled with lions, tygers, wild

¹ Gunga, so called from the sage Juhnnoo, who, in a fit of displeasure, drank her entirely up.

² A kind of Insect.

सिंहयान्नवराहर्क्षखङ्गकुञ्जरसेवितं ।
 धराश्वकर्णकुटजपाटलाविल्वतिन्दुकैः । 15 ॥
 द्रुमैः कण्टकिभिश्चैव कोर्णं किन्निवदमुच्यते ।
 तावुवाच तयोर्व्याकथं श्रुत्वेव भगवान्मुनिः । 16 ॥
 श्रुयतामित्युषामन्त्र्य भ्रातरो रामलक्ष्मणौ ।
 एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम । 17 ॥
 मलजाश्च कुरूषाश्च देवनिर्माणनिर्मितौ ।
 सखायं नमुचिं हत्वा मलेन समभिहृतः । 18 ॥

boars, bears, rhinoceroses, and elephants, and overspread with the Dhura,¹
 the *Ushwa-kurna*,² the *Kootuja*,³ the *Patula*,⁴ the *Vilwa*,⁵ and the *Tindooka*,⁶
 and a variety of other trees and bushes ? tell us, O divine sage." Hearing
 these words, he, calling the brothers Rama and Lukshmana, said to them, O
 chief among men these were formerly two great cities, *Muluja*⁷ and *Kuroo-*
sha, built by the gods.

The thousand-eyed god, in a rage occasioned by hunger, killing his com-
 panion Numoochi, thus became the murderer of his friend. The gods with

¹ *Grislea tomentosa*.

² The Saul tree.

³ *Echites antidysenterica*.

⁴ *Bignonia*

suave-olens.

⁵ *Crateva marmelos*.

⁶ *Diospyrus melanoxylon*.

⁷ Some copies

read *Muluda*.

क्षुधा चैव सहास्राक्षो मित्रधुग्भगवान् किल ।

तमिह स्नापयामासुर्देवाः सर्षिगणाः पुरा ॥ 19 ॥

कलसैः पुण्यसलिलैः पूर्णैर्मलविशोधनैः ।

सो ऽस्मिन्देष्टे मलं त्यक्त्वा देवः कादृघमेव च ॥ 20 ॥

मित्राभिद्रोहसंयुक्तं परं हर्षमवाप्तवान् ।

निर्मलो निष्कद्वेषश्च शुचिरिन्दो यदाभवत् ॥ 21 ॥

तदा देशस्य सुप्रीतो ददौ वरमरिन्दमः ।

इमौ जनपदौ स्फूर्तौ ख्यातिं लोके गमिष्यतः ॥ 22 ॥

मलजाश्च कद्वेषाश्च ममाङ्गमलधारिणौ ।

एवमस्त्विति तन्देवाः पाकशासनमब्रुवन् ॥ 23 ॥

the sages bathed him here, with pitchers of sacred water, purging away sin. Having here lost the pollution incurred by the murder of his friend, together with his hunger, the god was filled with joy. Indra was thus freed from his guilt and hunger, and completely purified, upon which the subduer of enemies, pleased, poured forth a benediction upon the country : "These two fine countries, *Muluja* and *Kuroosha*, which have received my guilt and pollution, shall be renowned among men." The gods, hearing the reason for the name bestowed on the country by *Vasava*, said to *Paka-shasuna*,¹ "Be it thus." These two places thus formerly nam-

¹ *Indra*.

देशस्य नामनिर्वृत्तिं श्रुत्वा तां वासवेरितां ।
 एवमेतौ जनपदौ पूर्वमेव विशदितौ । 24 ॥
 मलजाश्च कट्टाश्च मुदिता ऋद्धिसम्पदा ।
 अथ कालस्य महतो यक्षिणी कामद्विषिणी । 25 ॥
 बलं नागसहस्रस्य धारयन्ती महाबला ।
 ताडका नाम सुन्दस्य भार्या दैत्यपतेरभूत् । 26 ॥
 मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ।
 वृत्रवाज्रमहाशीर्षो विपुलास्यतनुर्महान् । 27 ॥
 राक्षसो भैरवाकारो नित्यं नाशयते गजाः ।
 इमौ जनपदौ नित्यं विनाशयति राक्षव । 28 ॥

ed Muluja and Kuroosha, soon rose to grandeur and wealth. After this, a long time having elapsed, there arose a female Yukshi, able to assume any form, possessing strength equal to a thousand elephants, Taruka by name, the wife of Soonda, king of the Dityas. Her son was the Rukshus Mareecha, possessing the strength of Indra, of mighty arm, and having a large head, an enormous mouth, and a huge body. This terrible Rukshus constantly destroys the inhabitants.

मलजांसु कटुषांसु ताडका दुष्टचारिणी ।

सेयं पश्यान्मावृत्य वसत्यर्द्धयोजने । 29 ॥

अत एव च गन्तव्यं ताडकाया वनं यतः ।

स्ववाहुबलमाश्रित्य जहि तां दुष्टचारिणीं । 30 ॥

मन्त्रियोगादिमं देशं कुरु निष्करणकं पुनः ।

न हि कश्चिदिमं देशं शक्नो ह्यगन्तुमीदृशं । 31 ॥

यक्षिण्या घोररक्षिण्या उत्सादितमनार्घ्या ।

एतत्ते सर्वमाख्यातं यथेतद्गुरुणं वनं ।

यद्या चेत्सादितं सर्वमद्यापि न निवर्त्तते । 32 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ताडकावनप्रवेशः ।

O descendant of Rughoo, through these two countries Muluja and Kuroosha does the wicked Taruka continually spread devastation. She dwells near, covering the road for half a Yojana. We must, therefore, necessarily pass through the forest of Taruka. Confiding in the strength of thy own arm, at my command destroy this imperious one, and again restore the country to a state of tranquillity : no one is now able to pass through it, thus oppressed by this terrible and detestable Yukshinee. Thus have I described to thee this dreadful wilderness, wholly ruined by the female Yuksha, whose devastations continue to this day.

Thus far the twenty third Section, describing the entrance into the forest of Taruka.

अथ तस्याग्रमेयस्य मुनेर्वचनमुत्तमं ।
 श्रुत्वा पुरुषार्दूलः प्रत्युवाच शुभां गिरं । १ ॥
 अल्पवीर्या यदा यत्नी श्रूयते मुनिपुङ्गव ।
 कथं नागसहस्रस्य धारयत्यबला बलं । २ ॥
 इत्युक्तं वचनं श्रुत्वा राघवस्यामितोजसः ।
 हर्षयन् श्लाघया वाचा सलदमणमरिन्दमं । ३ ॥
 विश्वामित्रो ब्रवीद्वाक्यं शृणु येन बलोत्कटा ।
 वरदानकृतं वीर्यं धारयत्यबला बलं । ४ ॥

SECTION XXIV.

The chief of men having heard the excellent words of the incomparable sage, replied "O chief of sages, I have heard that a female Yuksha possesses small power; how is it then, that Taruka has the strength of a thousand elephants?" Hearing the words of Raghuva, of boundless energy, Viswamitra pleasingly replied to the enemy-subduing one and Lukshmuna, in these tender words: "Hear; this terrible one possesses valour and strength communicated by a blessing; hence this weak female is thus mighty. There was

पूर्वमासीन्महायत्तः सुकेतुर्नाम वीर्यवान् ।

अनपत्यः शुभाचारः स च तेषे महत्तपः । 5 ॥

पितामहस्तु सुप्रीतस्तस्य यत्तपतेस्तदा ।

कन्यारत्नन्दौ राम ताडकान्नाम नामतः । 6 ॥

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।

न त्वेव पुत्रं यत्नाय ददौ चासौ महायशः । 7 ॥

तान्तु बालां विवर्द्धन्तीं रूपयोवनशालिनीं ।

जम्भपुत्राय मुन्दाय ददौ भार्यां यशस्विनीं । 8 ॥

कस्यचित्त्वय कालस्य यत्नी पुत्रं व्यजायत ।

मारीचं नाम दुर्द्धर्ष यः प्रापाद्राक्षसो ऽभवत् । 9 ॥

formerly a valiant Yuksha, named Sooketoo, who was childless: this virtuous one, O Rama, performed acts of sacred austerity. Bruhma, highly pleased, gave to this sovereign of the Yukshas a daughter, by name Taruka, whom he endowed with the strength of a thousand elephants; but to the Yuksha he gave no son. This blooming maid, famous, beautiful, and young, did the renowned Yuksha give in marriage to Soonda, the son of Jumbha. In due time this female Yuksha brought forth a son, scarcely to be conquered, named Maree-

सुन्दे तु निहते राम सागस्यमृषिसत्तमं ।

ताडका सह पुत्रेण प्रधर्षयितुमिच्छति । 10 ॥

भक्ष्यार्थं जातसंरम्भा गर्जन्तो साम्यधावत ।

आपतन्तो तु तां दृष्ट्वा अगस्त्यो भगवानृषिः । 11 ॥

राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।

अगस्त्यः परमामर्षस्ताडकामपि शप्तवान् । 12 ॥

पुरुषादौ महायक्षी विकृता विकृतानना ।

इदं दूषं विहायाशु दारुणं दूषमस्तु ते । 13 ॥

सैवाऽपकृतामर्षात्ताडका क्रोधमूर्च्छिता ।

देशमुत्सादयत्येनमगस्त्याचरितं शुभं । 14 ॥

cha, who through a curse became a Rukshus. Soonda being killed, Taruka with her son, O Rama, wished to lay hold of Ugustya the excellent sage, that she might devour him. One day, her rage being excited, she, roaring, ran to devour Ugustya. The divine sage, seeing her running upon him, said to Mareecha, "Become a Rukshus," and, highly incensed, thus cursed Taruka: "Leaving this form speedily become a cannibal, a Yukshee, deformed, with mishapen countenance. Let thy appearance be terrific." Taruka, thus cursed, frantic with rage, through revenge ravages this beautiful country, nourished by Ugustya, O Raghava, for the sake of the bovine race and the brahmans,

एनां राघव दुर्वृत्तां यत्नीं परमदाहणां ।
 गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमां । 15 ॥
 न ह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान् ।
 निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन । 16 ॥
 न हि ते स्तोवधकृते वृणा कार्ष्या नरोत्तम ।
 चातुर्वर्ण्यहितार्थं हि कर्त्तव्यं राजसूनुना । 17 ॥
 नृशंसमनृशंसम्वा प्रजारक्षणाकारणात् ।
 यावनं वा सदोषम्वा कर्त्तव्यं नात्र संशयः । 18 ॥
 राज्यभारनियुक्तानामेष धर्मः सनातनः ।
 अधर्मां जहि काकुत्स्थ धर्मो ह्यस्य न विद्यते । 19 ॥

destroy this impious, horrid, tremendous Yakshee. Besides thee, thou joy of
 Rughoo's race, there is no man in the three worlds who dares to destroy this
 accursed one. This is not to be abhorred by thee, O excellent one, as though
 it were the murder of a woman: it becomes thee, the king's son, to do this for
 the preservation of the four casts of people. To do those actions which tend
 to the public good, whether they appear cruel or merciful, innocent or blame-
 worthy is undoubtedly the constant and indispensable duty of those appointed
 to the care of a kingdom. Destroy, O descendant of Kakootsthā, this impious
 one, who has no sense of virtue.

श्रूयते हि पुराण्येवं विरोचनसुता किल ।
 राक्षसी दीर्घजिह्वेति विख्याता कामरूपिणी । 20 ॥
 विकृतं सुमहद्वक्त्रं कृत्वा कालानलोपमं ।
 गसन्ती पृथिवीं कृत्स्नां शक्रेण विनिपातिता । 21 ॥
 विष्णुना च पुरा राम भृगुपत्नी पतिव्रता ।
 अपीडलोकमिच्छन्ती वायमाता निसृदिता । 22 ॥
 एतैश्चान्येषु वज्रभी राजपुत्रैर्महात्मभिः ।
 अधर्मसहिता नार्ष्या हताः पुरुषसत्तमैः ।
 तस्मादेनां वृणां त्यक्त्वा जहि मच्छासनान्नृप । 23 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ताडकोत्पत्तिः ॥

It is reported that formerly a female Rukshus, the daughter of Virochana, by name Deergha-jihwa,¹ capable of assuming every shape at pleasure, extending her huge, mishapen mouth, dreadful as the last conflagration, to devour the whole earth, was killed by Shukra. Also, O Rama, the wife of Bhrigoo, and the mother of Kavya, devoted to her husband, desiring the heaven of Indra, was killed formerly by Vishnoo. Besides these, many other wicked females have been slain by magnanimous princes, excellent among men. Therefore, O prince, abandoning aversion to this act, kill her at my command.

Thus far the twenty fourth Section, describing the birth of Tarika.

¹ Or long-tongued.

मुनेर्वचनमुक्त्वा श्रुत्वा नरवरात्मजः ।
 राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः । १ ॥
 पितुर्वचनं निर्देशात् पितुर्वचनगौरवात् ।
 वचनं कौशिकस्येति कर्त्तव्यमविशङ्कया । २ ॥
 अनुश्रित्योऽस्य द्यौःपथां गुरुमध्ये महात्मना ।
 पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः । ३ ॥
 सोऽहं पितुर्वचः श्रुत्वा शासनाद्ब्रह्मवादिनः ।
 करिष्यामि न सन्देहस्ताडकावधमुत्तमं । ४ ॥

SECTION XXV.

Hearing these weighty words of the sage, Raghuva, son of the chief of men, firm in duty, with joined hands replied, "Respect to my father's command, and to the honour of his word, without doubt renders it my duty to regard this advice of Koushika. Educated in Uyodhya among honourable persons, by my great father Dusha-rutha, I know that his word is not to be disregarded; I heard my father's words, and at the advice of the sage I will certainly effect the meritorious slaughter of Taruka. For the sake of the

गोब्राह्मणहितार्थाय लोकस्य च हिताय च ।

तव चैवाग्रमेयस्य वचनं कर्तुमुद्यतः । 5 ॥

एवमुक्त्वा धनुर्मध्ये वद्धा मुष्टिमुत्तिष्ठतः ।

ज्याघ्रायमकरोत्तीव्रं दिशः शब्देन नादयन् । 6 ॥

तेन शब्देन विचस्तास्ताडका वनवासिनः ।

ताडका च सुसंकुद्धा तेन शब्देन मोहिता । 7 ॥

तं शब्दमभिनिधाय राक्षसी क्रोधमूर्च्छिता ।

श्रुत्वा चाभ्यद्रवत् कुद्धा यत्र शब्दो विनिःसृतः । 8 ॥

तां दृष्ट्वा राक्षसः कुद्धो विकृतां विकृताननां ।

प्रमाणेनाभिवृद्धाञ्च लक्ष्मणं सोऽभ्यभाषत । 9 ॥

bovine race, the brahmans, and the world at large, I am ready to perform thy words, O thou unmeasurable in excellence.

Having said these words, the subduer of enemies grasped the bow, and twanging the string, with the sound filled the whole world. At that sound the inhabitants of the wilderness of Taruka were afraid, and Taruka astonished, was filled with rage. The angry Rukshusee transported with rage, having heard the sound, went to the place from whence it proceeded. Raghuva incensed, seeing the mishapen monster of deformed countenance and advanced in years, said to Lukshmuna, "Behold O Lukshmuna the horrid

पश्य लक्ष्मण यक्षिणा भैरवं दारुणं वपुः ।
 भिद्येरन् दर्शनादस्या भोक्तृणां हृदयानि च । 10 ॥
 एतां पश्य दुराधर्मा निभिन्नहृदयां क्षितौ ।
 शयानां हृदये वीर धुतपापां मया हतां । 11 ॥
 एतां पश्य दुराधर्मा मायाबलसमन्वितां ।
 विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकां । 12 ॥
 न ह्येतामुत्सहे हन्तुं स्त्री स्वभावेन रक्षितां ।
 वीर्यञ्चास्या गतिञ्चैव हन्यामिति हि मे मतिः । 13 ॥
 एवं ब्रुवाणो रामे तु ताडका क्रोधमूर्च्छिता ।
 उद्यम्य बाहू गर्जन्ती राममेवाभ्यधावत । 14 ॥

and terrific body of this Yukshinee. The hearts of the fearful are dissolved at the sight of her. Behold, O hero, this formidable monster lying on the ground, pierced in the breast, her sins gone because she is wounded by me. See this Yukshinee almost invincible, this enchantress; I will send her back to day deprived of her ears and her nose. My heart relents at killing her, protected by her female nature. I will deprive her of her strength, and power of motion; this is my determination.

Rama having said this, Taruka, transported with rage, roaring, ran upon him with uplifted arms. Vishwa-mitra, the sacred sage, approaching her, said,

विश्वामित्रस्तु ब्रह्मर्षिर्जङ्कारेणभिभर्त्य तां ।
 स्वस्ति राघवयोरस्तु जयञ्चैवाभ्यभाषत । 15 ॥
 उद्धन्वाना रजो घोरं ताडका राघवावुभौ ।
 रजोमेघेन महता मुहूर्त्तं सा व्यमोहयत् । 16 ॥
 ततो मायां समास्थाय शिलादर्षेण राघवौ ।
 अवाकिरत् सुमहता ततश्चक्रोध राघवः । 17 ॥
 शिलावर्षं महत्तस्याः शरवर्षेण राघवः ।
 प्रतिवाप्योपधावन्त्याः करौ चिच्छेद पत्रिभिः । 18 ॥
 ततश्छिन्नभुजायां तामभ्यासे परिगर्जतीं ।
 सौमित्रिरकरोत् क्रोधाद्धृतकर्णाग्रनासिकां । 19 ॥

with a shout, "Victory attend the descendant of Raghava." Taruka, raising a thick cloud of dust, overwhelmed with it for a moment both the descendants of Rughoo. Then assuming an illusive form, she rained upon them a copious shower of stones. At this Rughoo enraged parried the shower of stones with a shower of arrows, and advancing near her, cut off her two hands with a missile weapon. Then the son of Soomitra cut off the ears and the nose of this monster, roaring near, already deprived of her hands. The Yukshinee having assumed various forms, disappeared, and

कामरूपधरा सा तु कृत्वा कृपाण्यनेकशः ।
 अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया । 20
 अश्रमवर्षं विमुञ्चन्ती भैरवं विचचार सा ।
 ततस्तत्पुष्पवर्षेण कीर्यमाणो समन्ततः । 21 ॥
 दृष्ट्वा गाधिसुतः श्रीमानिदं वचनम् ब्रवीत् ।
 अलन्ते वृणया राम पापैषा दुष्टचारिणो । 22 ॥
 यज्ञविघ्नकरी यक्षी पुरा वर्द्धत मायया ।
 वध्यतां तावदेवैषा पुरा सन्ध्या प्रवर्त्तते । 23 ॥
 रक्षांसि सन्ध्याकाले तु दुर्द्धर्षाणि भवन्ति हि ।
 इत्युक्तः स तु तां यक्षीमपुष्पवृष्ट्याभिवर्षिणीं । 24 ॥

by the power of sorcery, caused (to fall) again a fearful shower of stones, she, the mean while hovering round.

The illustrious son of Gadhi seeing them encompassed by the shower of stones, falling on all sides, said, "O Rama, thy unwillingness to kill this mass of iniquity, this impious, sacrifice-obstructing Yukshee, dilating herself by her enchantments, is improper. Instantly slay her: the evening is approaching; in the evening Rukshuses are with difficulty overcome. Rama thus encouraged, drawing from his quiver an arrow capable of per-

दर्शयन् शब्दवेधित्वं तां हरोध स सायकैः ।
 सा रुद्धा वाणजलेन मायाबलसमन्विता । 25 ॥
 अभिदुद्राव काकुत्स्थं लक्ष्मणञ्च विनेदुषो ।
 तामापतन्तीं वेगेन विक्रान्तामशनीमिव । 26 ॥
 ताडकां विकृताकारां जिघांसन्तीं सुदारुणां ।
 विव्याधोरसि वाणेन चन्द्रार्द्धाकारवर्चसा । 27 ॥
 सा तेन वज्ररूपेण वाणेन भृशविक्षता ।
 ववाम रुधिरं भूरि पपात च ममार च । 28 ॥
 तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा ।
 साधुसाधिति काकुत्स्थं सुराश्चाप्यभिपूजयन् । 29 ॥

forating even a sound,¹ with it inclosed in firm bonds the petraean shower-
 producing Yukshee. Possessed of the power of enchantment she, although
 inclosed in the arrowy net, roaring aloud, ran upon Kakootsthā and Laksh-
 muna; upon which Rama, with a powerful arrow, shaped like a crescent,
 pierced the mighty mishapen vengeful Taruka, dreadful as a thunderbolt,
 while advancing towards them. Dreadfully wounded by this tremendous
 arrow, she, vomiting out blood, fell and expired.

Seeing this fear-inspiring monster slain, the sovereign of the gods, the

¹ This is the literal translation of shabduvedhitwa. It was an arrow which followed the
 sound, and thus smote invisible objects.

उवाच परमप्रीतः सहस्राक्षः पुरन्दरः ।
 सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन् । 30 ॥
 मुने कौशिक पश्यास्मान् देवान् सेन्द्रान् पस्थितान् ।
 तोषितान् कर्मणानेन रामस्यामिततेजसः । 31 ॥
 अस्मन्नियोगाद्भ्रान्ते स्नेहं दर्शय राघवे ।
 तपोयोगबलेनैनमाप्याययितुमर्हसि । 32 ॥
 प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान् ।
 तपोबलभृता ब्रह्मन् राघवाय निवेदय । 33 ॥
 पात्रभूता हि ते शिष्यो रामो दशरथात्मजः ।
 कर्तव्यञ्च महत्कार्यमस्माकं राजसूनुना । 34 ॥

thousand-eyed Poorundura, with the other gods, making obeisance, congratulated Kakootstha on his victory. Then all the gods, filled with pleasure, said to Vishwa-mitra, "O sage, descendant of Kooshika, behold us the gods present together with Indra, delighted with this act of the unmeasurably powerful Rama; at our request, (may prosperity attend thee), shew peculiar kindness to Raghuva. Refresh his mind by the power of sacred austerity and holy abstraction. Present to Raghuva, the mighty sons of the Prujaputi Krishashwa, who possesses the power derived from Tupushya; thy disciple Rama, the son of Dusha-rutha, is worthy to receive them. By this prince must

एवमुक्त्वा सुरगणा विश्वामित्रं पुनर्ययुः ।
 यथागतेनैव यथा ततः सध्याभ्यवर्त्तत । 35 ॥
 पात्रभूतो ऽपि भगवांस्ताडकावधतोषितः ।
 रामं मूर्द्धन्युपात्राय वचनञ्चेदमब्रवीत् । 36 ॥
 इहाद्य रजनीं राम वसाम शुभदर्शन ।
 अथः प्रभाते गमिष्यामस्तदाश्रमपदं मम । 37 ॥
 विश्वामित्रवचः श्रुत्वा हृद्यो दशरथात्मजः ।
 उवाच रजनीं तत्र ताडकाया वने सुखं । 38 ॥
 मुक्तशायं वनं तच्च तस्मिन्नेव तदाहनि ।
 चम्पकाशोकपुन्नागमल्लिकाभिः सुशोभितं । 39 ॥

our great work be accomplished." Having said this to Vishwa-mitra, the gods returned by the way they came.

The evening now came on, and the divine Vishwa-mitra, rejoicing at the death of Taruka, kissed the head of Rama, and said to him, "To night, O Rama, pleasing to the sight, we will remain here, and to morrow morning proceed to my hermitage." The son of Dusha-rutha hearing the words of Vishwa-mitra, pleased, delightfully passed the night in the wilderness of Taruka. Freed that day from its curse, the forest, adorned with the Chum-

चतैश्च पनसेः पूगेर्नारिकेलैश्च शोभितं ।

वापीकूपतडागैश्च दीर्घिकाभिरलंकृतं । 40 ॥

मल्लिकाहेमकूटैश्च मण्डपैरुपशोभितं ।

रमणीयं हि बभ्राज यथा चैत्ररथं वनं । 41 ॥

निहत्य तां यत्नसुतां स रामः प्रशस्यमानः सुरसिद्धसंघैः ।

उवास तस्मिन् मुनिना सहैव प्रभातवेलां प्रतिबोध्यमानः । 42 ॥

इत्यार्षे रामायणे आदिकाण्डे ताडाकावधः ॥

puka,¹ the *Ushoka*,² the *Poonnaga*,³ the *Mullika*,⁴ the *Mango*,⁵ the *Punusa*,⁶ the *Beetle-nut*,⁷ and the *Coco-tree*,⁸ and beautified by pools, wells, and ponds of water, and large canals, shone gay and pleasant, like the forest *Chitrarutha*,⁹ decorated with bowers of *Mullika* and *Hema-koota*. Having slain the daughter of the *Yuksha*, *Rama*, applauded by all the gods and the *Siddhas*, remained in that forest with the sage, waiting for the morning.

Thus far the twenty fifth Section, describing the death of *Taruka*.

¹ *Michelia champaca*.

² *Jonesia Asoca*.

³ Uncertain, probably *Rottlera tinctoria*.

⁴ *Jasminum zambac*.

⁵ *Mangifera Indica*.

⁶ *Artocarpus integrifolia*. ⁷ *Areca betel*.

⁸ *Cocos nucifera*.

⁹ The residence of *Koovera*.

अथ तां रजनीमुष्य विश्वामित्रो महायशः ।
 ब्रह्मस्य राघवं वाक्यमुवाच मधुरं स्वरं । १ ॥
 परितुष्टो ऽस्मि भद्रन्ते राजपुत्र महायशः ।
 प्रीत्या परमया यत्ने ददाम्यस्त्राणि सर्वशः । २ ॥
 देवासुरगणान्वापि सगन्धर्वैरगान्भुवि ।
 यैरमित्रान् प्रसह्यजो वशीकृत्य जयिष्यसि । ३ ॥
 गृह्णाण तानि मत्तत्त्वं दिवान्यस्त्राण्यशेषतः ।
 यान्यहं वेदिमि सर्वाणि पात्रं ह्येषां मतो ऽसि मे । ४ ॥

SECTION XXVI.

Having there spent the night, the mighty Vishwa-mitra smiling, in pleasant accents thus addressed Raghuva: "I am highly pleased; be thou prosperous, O prince, greatly renowned. Through my great affection I will give thee every kind of weapons, by which, sustaining in battle the force of thine enemies, thou shalt triumph over them, whether they be gods or infernals, Gundhurvas or Hydras. Receive then from me the divine weapons without reserve. I esteem thee worthy to possess all the weapons with the nature of which I am acquainted.

ब्रह्मास्त्रं प्रथमं राम दिव्यमेतद्ददामि ते ।
 त्रयाणामपि लोकानां पिण्डितानां भयावहं । 5 ॥
 तथैव दासमस्त्रं ते प्रजासंहारकारकं ।
 ददामि राम शत्रूणां येनाध्व्यो भविष्यसि । 6 ॥
 धर्मास्त्रञ्च महाबाहो कालकल्पं ददामि ते ।
 कालास्त्रमपि चासह्यं ददामि दयितं विभो । 7 ॥
 विष्णुचक्रञ्च ते दिव्यमिन्द्रचक्रञ्च दुर्जयं ।
 वज्रमस्त्रञ्च दुर्द्धवं शैवं शूलवरं तथा । 8 ॥

"First then, O Rama, I present thee with the divine Bruhma weapon,¹ the terror of the three united worlds. Next, I bestow upon thee, the Dunda² weapon, the destroyer of creatures, by which thou shalt be rendered invincible to thine enemies. I also give thee the Dhurma³ weapon, scarcely less fatal than Kala⁴ himself. I also give thee, O chief, the much valued Kala⁵ weapon, insupportable to enemies; and the divine discus of Vishnoo, and the terrible discus of Indra, with the irresistible thunderbolt, and the huge Shivean

¹ These weapons have particular names, generally derived from some deity, either from their being the appropriate weapons used by these deities, or from partaking in some way of their power.

² The rod or punishment.

³ Dhurma, religion or virtue.

⁴ Yuma, the regent of death.

⁵ Kala, time or death.

अस्त्रं ब्रह्मशिरश्चोग्रमैघीकञ्च ददामि ते ।
 शङ्करास्त्रञ्च दीपास्त्रं गृहाणेदं मयोद्यतं । 9 ॥
 गदाद्वयञ्चाप्रतिमं गृहाणारिभयावहं ।
 कौमोदकीञ्चाप्रतिमान्तयेमां लोहितामुखीं । 10 ॥
 धर्मपाशं तथैवास्त्रं कालपाशञ्च दुर्जयं ।
 वारुणाञ्चापि ते पाशन्ददामि परमार्चितं । 11 ॥

spear, the vengeful weapon *Bruhma-shira*,¹ and the *Isheeka*.² Receive also from me the bright-mouthed *Shunkura*³ weapon, with the two clubs unparalleled in size, dealing terror to the foe, the huge *Koumoudukee*,⁴ and the *Lohita-mookhee*.⁵ I also present thee with the *Dhurma-pasha*,⁶ together with the weapon, the dreadful *Kala-pasha*,⁷ and the highly valued *Vuroona-pasha*.⁸

¹ The head of *Bruhma*, or the *Bruhma*-headed.

² Ardent.

³ The causer of welfare, from *Shunkura*, one of the names of *Shiva*.

⁴ Giving joy to the earth. ⁵ The bloody-mouthed.

⁶ *Pasha* is a weapon which had the power of entangling or binding the foe; perhaps a kind of gin or net. *Pasha* literally signifies a rope.

⁷ From *Kala*, time or death.

⁸ From *Vuroona*, the Neptune of the Hindoos.

शुष्काद्रं चाशनी राम गृहाणेमे मयोद्यते ।
 पैणाकमपि चैवास्त्रमस्त्रं नारायणन्तथा । 12 ॥
 आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ।
 वायव्यं प्रथमं राम ददामि तव चानघ । 13 ॥
 अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च ।
 शक्तिद्वयञ्च काकुत्स्थ ददामि तव राघव । 14 ॥

Receive also from me the Shooshka,¹ the Ardra,² the Ushunee,³ the Pinaka,⁴
 and the Narayuna⁵ weapon, with the trusty weapons Agneya⁶ and Shikhura.⁷
 O sinsless Rama, I also give thee the chief weapon Vayuvya,⁸ the Huyushira,⁹
 and the Krouncha.¹⁰ I also present thee, O Kakootstha, with the two Shukti's,¹¹

¹ The dry. ² The wet. ³ The thunderbolt. ⁴ The name of Shiva's bow.

⁵ Residing in water, one of the names of Vishnoo. ⁶ The fiery.

⁷ Having the property of flame. If these names be not wholly poetic fictions, one might imagine that the Hindoos were acquainted with the use of fire arms at a very early period.

⁸ Having the power of the wind, from Vayoo.

⁹ The horse headed. ¹⁰ From a bird so called, a species of the ardea.

¹¹ Shukti means power.

कङ्कालं मुषलञ्चैव कापालमथ किङ्किणीं ।
 धारयन्त्यसुरा यानि ददाम्येतानि सर्वशः । 15 ॥
 वधार्थं रक्षसां यानि ददाम्येतानि सर्वशः ।
 वेद्याधरं महास्त्रञ्च नन्दनं नाम नामतः । 16 ॥
 असिरत्नं महाबाहो ददामि नृवरात्मज ।
 वर्षणं शोषणञ्चैव तथैवारिनिघ्नन्तनं । 17 ॥

together with the *Kunkala*¹, the *Mooshula*,² the *Kapala*,³ the *Kinkinee*,⁴ and
 all the weapons used by the infernal powers. I give thee all the weapons
 necessary for the destruction of the *Rukshuses*. O son of the chief of men, O
 hero, of mighty arm, I also give thee the weapon *Vidyadhura*,⁵ and the great
 weapon *Nunduna*,⁶ and the *Usirutnar* with the *Vurshuna*,⁸ the *Shoshuna*,⁹ and

¹ The side or hip: probably some kind of defensive armour.

² A club.

³ Pertaining to the forehead, probably a helmet, or some other piece of defensive armour for the forehead.

⁴ A small bell.

⁵ Belonging to the class of demi-gods called *Vidyadhuras*.

⁶ Producing joy. ⁷ The chief scymetar.

⁸ A weapon, which being discharged, divides into a great number, and falls like a shower; or more probably, that by which rain was produced for the sake of distressing an enemy.

⁹ A weapon to dry up water, and counteract the effects of the foregoing one.

मदनेन्मादनञ्चैव कन्दर्पजयि ते विभो ।
 गन्धर्वास्त्रं तथैवेदं मोहनञ्च ददामि ते ।
 तेजोद्युतिहरं सौरं शत्रुघ्नप्रतापनं । 18 ॥
 रुधिरामिषपेशाच्च कौवेरञ्च ददामि ते ।
 रक्षसाञ्चापि शत्रूणां श्रुतिप्राणनाशनं । 19 ॥
 मूर्च्छनन्तापनञ्चास्त्रं कम्पनञ्चारिकर्षणं ।
 सम्वर्त्तमपि चावर्त्तमौषलञ्च ददामि ते । 20 ॥

the *Uri-nikrintuna*.¹ I present thee also, O chief, with the weapons *Muduna*² and *Oonmaduna*,³ dear to *Kundurpa*,⁴ and with the weapons *Gundhurva*,⁵ and *Mohuna*; with the weapon *Soura*,⁶ too the destroyer of energy and splendor, and the afflicter of enemies. The weapon *Roodhiramisha-pishacha*,⁷ I also give thee, and the *Kouvera*,⁸ fatal to the joy, the patience, and the life of *Rukshuses* and enemies. I also give thee the weapons *Moorchchhuna*,⁹ *Tapuna*,¹⁰ *Kumpuna*,¹¹ *Uri-kurshuna*,¹² *Sumvurtta*,¹³ *Avurtta*,¹⁴ and *Moushula*,¹⁵ and the weapons

¹ Cutting asunder the enemy.

² *Muduna* means inebriation. ³ Folly.

⁴ The Indian Cupid. ⁵ Named after the *Gundhurvas*.

⁶ From *Shoora*, a hero. ⁷ Having the power of a blood-and-flesh-eating goblin.

⁸ From *Koovera* the Indian *Plutus*. ⁹ *Moorchchhuna* means the suspension of sensation.

¹⁰ From *Tupa*, heat. ¹¹ *Kumpuna* denotes quaking or trembling.

¹² Enemy-seizing. ¹³ *Sumvurtta* denotes covering, expansion, &c.

¹⁴ *Avurtta* means nearly the same. ¹⁵ *Moushula* is a club.

सत्त्वैवानृतं चास्त्वं महामायास्त्वमेव च ।
 अमोघं तैजसञ्चैव परतेजोपकर्षणं । 21 ॥
 सोमास्त्वं शिशिरन्नाम त्वाष्ट्रञ्चापि व्यधाकरं ।
 मारणञ्चास्त्वमजितं दैत्यदानवमेव च । 22 ॥
 एवमादीनि चास्त्राणि ददानि दयिते ऽसि मे ।
 गृह्णाणेतानि मत्तस्त्वमस्त्राणि नृवरात्मज । 23 ॥

*Sutwa*¹ *Unrita*,² *Muhamaya*,³ *Umogha*,⁴ *Tijusa*,⁵ and *Purutejopukurshuna*;⁶

also the weapon of Soma called *Shishira*,⁷ and the pain inflicting weapon

Twashtra,⁸ the weapons *Maruna*,⁹ *Ujita*,¹⁰ *Ditya* and *Danuva*. These

and other weapons I give thee, for thou art dear to me. Receive all these

weapons from me, O son of the chief of men." Then the chief of sages,

¹ *Sutwa*, existence.

² *Unrita*, falsehood.

³ *Muhamaya*, the great deception.

⁴ The infallible. ⁵ The energetic.

⁶ The destroyer of the power or energy of others.

⁷ Dew. ⁸ Possessing the power of *Twashtra*, the architect of the gods.

⁹ Beating or killing.

¹⁰ Unconquered.

अयासो प्राञ्जुलो भूत्वा शुचिर्मुनिवरस्तदा ।

ददौ रामाय सुप्रोतो मन्त्रग्राममनुत्तमं । 24 ॥

सर्वसंग्रहणं येषां दैवतैरपि दुर्लभं ।

तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत् । 25 ॥

जपतो ऽथ मुनेस्तस्य मन्त्रग्राममशेषतः ।

उपतस्थुर्महास्त्राणि मूर्त्तिमन्ति नृपात्मजं । 26 ॥

ऊचुश्चैनं तथाभ्येत्य तान्यस्त्राणि समन्ततः ।

प्राञ्जलीनि महाबाहो शश्वस्मानिति राघव । 27 ॥

तान्यवेक्ष्य ततो रामः समालभ्य च पाणिना ।

मां भजध्वं सृत्तानीति सर्वाण्येवाभ्यभाषत । 28 ॥

purified and highly pleased, turning his face towards the east, gave to Rama the whole of the incomparable muntras.¹ This collection of weapons, scarcely to be found even among the gods, did the brahman intreat Rama to receive. All these mighty weapons of the sage, who then repeated the muntras in an appropriate form, presented themselves before the prince, with hands respectfully joined; and drawing near on all sides, said, "Command us, O Raghuva, of mighty arm." At this Rama, having surveyed and handled them all, replied, "When called to remembrance, all of you

¹ Muntras, or incantations, which caused these weapons to appear when desired.

तान्यवाप्य ततो रामो विश्वामित्रं महामुनिं ।
 शशिपत्य यथान्यायं गमनाय मतिन्दधे । 29 ॥
 प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनः शुचिः ।
 गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत् । 30 ॥
 गृहीतास्त्रोऽस्मि भगवन् दराध्वः सुरैरपि ।
 अस्त्राणान्वहमिच्छामि संहारान्मुनिपुङ्गव । 31 ॥
 एवं ब्रुवति काकुत्स्थे विश्वामित्रे महातपाः ।
 संहारान् व्याजहाराय धृतिमान् सुव्रतः शुचिः । 32 ॥

wait on me." Having thus obtained them, Rama, duly bowing to the great sage Vishwa-mitra, turned his mind towards his journey.

Having received the weapons, the descendant of Kakootstha purified, with a cheerful countenance, addressed Vishwa-mitra, as they were proceeding forward, "O divine one, possessed of all these weapons, I am unconquerable, even by the gods. I now intreat of thee, O great sage, the weapons which repel those of the enemy."¹ Kakootstha having spoken thus, Vishwa-mitra, the great devotee, patient, pious, and pure, communicated to him the knowledge of the repelling weapons.

¹ Which have the power of destroying the effects of a weapon discharged by the enemy ; for instance, Surpa-vana is the name of an arrow, which, on being discharged, separates into innumerable parts, each of which becomes a serpent. The Guroora-vana, is the proper repeller of this weapon having the property on being discharged of dividing into innumerable parts, each of which becomes a Guroora, or royal vulture, the enemy and terror of serpents.

ददौ मन्त्रं जम्भकानां वशीकरणमुत्तमं ।
 सत्यवन्तं सत्यकीर्त्तिं धृष्टं रभसमेव च ।
 प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखं । 33 ॥
 लक्ष्यालक्ष्याधिमौ चैव दृढनाभमुनाभकौ ।
 दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ । 34 ॥
 धर्मनाभमहानाभौ दुन्दुनाभस्वनाभकौ ।
 ज्योतिषं शकुनञ्चैव नैराश्यविमलावुभौ । 35 ॥

Sutya-vana,¹ *Sutya-keerti*,² *Dhrishta*,³ & *Rubhusa*,⁴ *Prutiharutura*,⁵ *Purang-*
mookha,⁶ and *Uvangmookha*,⁷ *Lukshya*,⁸ and *Ulukshya*,⁹ *Drirh-nabha*,¹⁰ and
Soonabhuka,¹¹ *Dushaksha*,¹² & *Shuta-vuktra*,¹³ *Dusha-sheersha*,¹⁴ and *Shutodu-*
ra,¹⁵ *Dhurma-nabha*,¹⁶ and *Muha-nabha*,¹⁷ *Doonda-nabha*,¹⁸ & *Swunabhuka*,¹⁹
Jyotisha,²⁰ and *Shukoona*,²¹ and the two weapons *Nirashya*,²² and *Vimula*,²³

- 1 The true. 2 The justly famed. 3 The active. 4 The desolator. 5 That which prevents the
 effects of another weapon. 6 Having the face averted. 7 Hanging down the head.
 8 That which may be seen in its course. 9 That which cannot be seen in its course.
 10 Of firm navel. 11 Of fine navel. 12 Ten-eyed. 13 The hundred-mouthed.
 14 The ten-headed. 15 The hundred-bellied. 16 Of sacred navel. 17 Of large navel. 18 The
 doonda-naveled. Doonda is a particular kind of musical instrument. 19 The rich
 naveled. 20 The luminous. 21 The vulture-shaped. 22 The discourager. 23 The pure.

N n

योगन्धरविनिद्रौ च दैत्यप्रमथनौ तथा ।
 शुचिवाङ्महावाङ्मर्निष्कलिर्विरुचस्तथा । 36 ॥
 सार्चिमाली धृतिर्माली वृत्तिमान् रुचिरस्तथा ।
 पित्र्यः सौमनसश्चैव विधूतमकरावुभौ ।
 करवीरं रतिञ्चैव धनधान्यौ च राक्षसव । 37 ॥
 कामरूपं कामरुचिं मोहमावरणस्तथा ।
 जम्भकं सर्पनाथञ्च सन्धानवरुणावुभौ । 38 ॥

Yogundhura,¹ and Vinidra,² Ditya,³ and Prumuthuna,⁴ Shoochi-vahoo,⁵ and
 Muha-vahoo,⁶ Nish-kuli,⁷ and Viroocha,⁸ Sarchee-malee,⁹ Dhriti,¹⁰ and Malee,¹¹
 Vrittiman,¹² and Roochira,¹³ Pitryia,¹⁴ and Soumunuas,¹⁵ and both Vidhoota,¹⁶
 and Mukura,¹⁷ Kuruveera,¹⁸ with Ruti,¹⁹ Dhuna,²⁰ and Dhanya.²¹ O Raghuva,
 receive the weapons Kama-roopa,²² Kama-roochi,²³ Moha,²⁴ and Avuruna,²⁵
 also Jrimbhuka,²⁶ Surpa-natha,²⁷ with Sundhana,²⁸ and Vuroona.²⁹

- | | | | |
|--------------------|---|--------------------------------|-------------------|
| 1 The united. | 2 The somniferous. | 3 The Titan. | 4 The churner. |
| 5 The pure-handed. | 6 The great-armed. | 7 The peaceful. | 8 The |
| meaning uncertain. | 9 That which has force, or energy in its train. | 10 Forbearance. | |
| 11 The necklaced. | 12 The stationary. | 13 The approving. | 14 Connected with |
| the ancestors. | 15 Connected with a good mind. | 16 The strongly vibrating. | 17 The |
| sea-monster. | 18 Of valiant hand. | 19 Enjoyment. | 20 Wealth. |
| 21 Rice. | 22 Able to assume any form at will. | 23 Able to do what it pleases. | 24 Fascination. |
| 25 Protection. | 26 The gaper. | 27 The lord of serpents. | 28 Aim. |
| | | 29 The Indian Neptune. | |

The meaning of these names is given, that the reader may form his own judgment respecting
 this catalogue of fabulous weapons.

कृशाश्वत नयान्नाम भास्वरान् कामद्वयिणः ।

प्रतीच्छ मम भद्रन्ते पात्रभूतेऽसि राघव । 39 ॥

वाष्पमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना ।

दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः । 40 ॥

केचिद्भस्मर सदृशाः केचिद्भूमेपमास्तथा ।

चन्द्रार्कसदृशाः केचित् प्रकाञ्जलिपुटास्तथा । 41 ॥

रामं प्राञ्जलये भूत्वा ब्रुवन्मधुरभाषिणः ।

इमेस्म नरशार्दूल आधि किं करवाम ते । 42 ॥

गम्यतामिति तानाह यथेष्टं रघुनन्दनः ।

मानसाः कार्यकालेषु सहायं मे करिष्यथ । 43 ॥

“Receive from me, O Rama, these shining sons of Krishashwa, assuming every form. O Raghuva, may prosperity attend thee; thou art worthy to possess them.” Kakootstha, then, accepted the weapons with delighted mind. These divine weapons, resplendent, imparting joy, assuming their proper form, some resembling coals of fire, others a column of smoke, and others in splendor equalling the moon and the sun, with hands respectfully joined, stood and addressed Rama in gentle accents: “Here we are, O chief of men: Command us: What shall we do for thee?” The son of Rughoo replied, “Depart all of you, and in time of necessity, when recalled to mind, yield me due assistance.”

अथ ते राममामन्त्र्य कृत्वा चापि प्रदक्षिणं ।

एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतं । 44 ॥

प्रणम्य शिरसा रामं सर्वे सन्नतविक्रमाः ।

ततस्तु रामः काकुत्स्थः शासनाद्ब्रह्मवादिनः । 45 ॥

लक्ष्मणाय च तान् सर्वान् सर्वास्त्रान् रघुनन्दनः ।

संहारान् स च संहृद्यः श्रीमांस्तस्मै न्यवेदयत् । 46 ॥

स तान्निवेद्य संहृद्यं विश्वामित्रं महामुनिं । ॥

गच्छन्नेवाथ मधुरं श्लाघ्यं वचनम् ब्रवीत् । 47 ॥

किमेतन्मेवसंकाशं पर्वतस्याविदूरतः ।

वृक्षखण्डमितो भाति परं कैतूहलं हि मे । 48 ॥

Having taken leave of Rama, they respectfully encompassing him, said to Kakootstha, "Be it thus." Then all those mighty weapons, humbly bowing their heads to Rama, went their way.

Rama the fortunate, the descendant of Kakootstha, the joy of Rughoo's race, at the command of the Veda-pronouncing (sage), delivered to Lukshmunā the weapons both offensive and repelling. Having thus done, Rama preceeding forward, with pleased mind addressed the great sage Vishwa-mitra. in sweet and gentle accents : "What is this near the mountain appearing like a cloud ? This grove exquisitely delightful, filled with deer, and adorned

दर्शनोयं मृगाकीर्णं मनोहरमतीव च ।
 नानाप्रकारैः शकुनेर्वलुभाघैरलंकृतं । 49 ॥
 निःसृताः स्म मुनिश्रेष्ठ कान्ताराद्रोमहर्षणात् ।
 अनया त्ववगच्छामि देशस्य सुखवत्तया । 50 ॥
 सर्व्वं मे शंस भगवन् कस्याश्मपदनिवृद्धं ।
 संप्राप्ता यत्र ते पापा ब्रह्मन्ना दुष्टचारिणः । 51 ॥
 तव यज्ञस्य विघ्नाय दुरात्मानो महामुने ।
 भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी । 52 ॥
 रक्षितया क्रिया ब्रह्मन्मया वध्याश्च राक्षसाः ।
 एतत्सर्व्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो । 53 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये बालकाण्डे जम्भकवरप्रदानं ॥

with various kinds of birds tuning their melodious notes ? O chief of sages, leaving this road, which makes the hair stand erect through danger, let us have recourse to that pleasant grove. Tell me, O divine one, whose hermitage is this ? O divine sage, where is the country in which these abandoned and impious brahmanicides are found who violently prevent thy sacrifice ? where, O brahman, is thy sacrifice which is to be protected ? and where are the Rukshuses who are to be slain by me ? O chief of sages, I long to hear the whole.

Thus far the twenty sixth Section, describing the gift of the weapons.

अथ तस्याग्रमेयस्य वचनं परिपृच्छतः ।
 विश्वामित्रो महातेजो व्याख्यातुमुपचक्रमे । १ ॥
 इह राम महाबाहो विष्णुर्देवनमस्कृतः ।
 वर्षाणि सुबहून्पुत्र तथा युगशतानि च । २ ॥
 तपश्चरणयोगार्थमुवास सुमहातपाः ।
 एष पूर्वाश्रमे राम वामनस्य महात्मनः । ३ ॥
 सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।
 एतस्मिन्नेव काले तु राजा वैरोचनिर्बली । ४ ॥

SECTION XXVII.

To the immeasurable one then, importuning him, the illustrious Vishwa-
 mitra, began to reply, " O Rama of mighty arm, before the incarnation
 of the glorious Vamuna,¹ this was the hermitage of Vishnoo, adored by the
 gods, the great pattern of mortification ; who for numerous years, yea, for an
 hundred Yoogas, dwelt in this wood, practising sacred austerities as a model
 to all others. Here did this great devotee become perfect; on which account
 this hermitage is called Siddhashrma.²

¹ The incarnation of Vishnoo in the form of a dwarf.

² " The hermitage where the undertaking was completed;" from Siddha, perfect, complete,
 and Ashrma, an abode.

नर्ज्जित्य देवतगणान् सेन्दान् सहमरुद्गणान् ।
 कारयामास तदाज्यं त्रिषु लोकेषु विश्रुतं । 5 ॥
 यज्ञञ्चकार सुमहानसुरेन्दो महाबलः ।
 बलेस्तु यजमानस्य देवाः सान्निपुरेगमाः । 6 ॥
 समागत्य स्वयञ्चैव विष्णु मूर्धुरिहाश्रमे ।
 बलिर्वरोचनिर्विघ्नो यजते यज्ञमुत्तमं । 7 ॥
 असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यतां ।
 ये चैनमभिवर्त्तन्ते याचितार इतस्ततः । 8 ॥
 यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति ।
 स त्वं सुरहितार्थाय मायायोगमुपाश्रितः 9 ॥

At that time, *Buli* the son of king *Virochuna*, renowned throughout the three worlds, having conquered the gods, together with *Indra* and the *Muroots*, assumed that government,¹ well known throughout the three worlds. This great and powerful sovereign of the *Usooras*, performed a sacrifice. Moved by this act of the sacrificing *Buli*, the gods, preceded by *Ugni*, came to *Vishnoo* in his hermitage, saying, "O *Vishnoo*, *Buli* the son of *Virochuna* is performing a most excellent sacrifice; while it is yet incomplete, take measures respecting thy own affairs. To those who from various countries, request (favours) of him, he is boundless in giving. O *Vishnoo*, for the sake of the gods, avail thyself of the power which thou possessest, of assuming

¹ The government which *Indra* held.

वामनत्वं गतो विष्णोः कुरु कल्याणमुत्तमं ।
 एतस्मिन्नन्तरे राम कश्यपो ऽग्निसमप्रभः । 10 ॥
 अदित्या सहितो राम दीप्यमान इवोज्ज्वाला ।
 देवीसहायो भगवान् दिव्यं वर्षसहस्रकं । 11 ॥
 व्रतं समाप्य वरदन्तुष्टाव मधुसूदनं ।
 तपोमयं तपोराशिं तपोमूर्तिं तपात्मकं । 12 ॥
 तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमं ।
 शरीरे तव पश्यामि जगत् सर्वमिदं प्रभो । 13 ॥
 त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः ।
 तमुवाच हरिः प्रीतः कश्यपं धूतकन्मथं । 14 ॥

various forms; and, assuming that of a dwarf, secure the public welfare.

During this, O Rama, Kushyupa, bright as the fire, and glowing with energy, arrived with Uditī, having, with the goddess, completed a sacred vow of a thousand years. The divine one, began praising the gracious Vishnū, the destroyer of Mudhoo. "I behold thee, O chief of beings, composed of sacred austerities, a mass of holy mortification, yea, sacred austerities embodied, the source of ascetic virtue, completely impregnated with sacred devotion. In thy body, O chief one, I behold this whole world. Thou art without beginning, and incomprehensible. I make thee my sole refuge.

Huri delighted replied to Kushyupa, purified from sin, "Peace be to thee ;

वरं वरय भद्रन्ते वरहिं ऽसि मते! मम ।
 किमिच्छसि वद श्रेष्ठ वरदो ऽसि महाद्युते । 15 ॥
 तच्छ्रुत्वा वचनन्तस्य मारीचः कश्यपो ऽब्रवीत् ।
 अदित्या देवतानाञ्च मम चैवानुयाचितं । 16 ॥
 वरं वरद सुप्रीतो! दातुमर्हसि सुव्रत ।
 युत्तत्वं गच्छ भगवन्नदित्या मम चानघ । 17 ॥
 भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन ।
 शोकार्त्तानान्तु देवानां साहाय्यं कर्तुमर्हसि । 18 ॥
 अयं सिद्धाश्रमो नाम प्रसादात्ते भविष्यति ।
 सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः । 19 ॥

ask of me some favour; thou art worthy of blessings; thou art one according to my own heart. What dost thou desire? Say, O excellent one. O illustrious one, I am gracious." Kushyupa, the son of Mareecha, hearing these words, replied, "It is becoming thee, O propitious one, giver of sacred blessings, to bestow the favour solicited by Uditî, the gods, and me. O sinless one, assume the sonship of Uditî and myself; become, O subduer of the *Usooras*, the younger brother of *Shukra*. It is worthy of thee to assist the distressed deities. O divine one, the work being completed, this place will, through thy favour, be called *Siddhashruma*. Arise then, O sovereign of the gods."

अथ विष्णुर्महातेजा अदित्यां समजायत ।
 कूत्री भिक्षुकद्वयेण कमण्डलुशिखोज्वलः । 20 ॥
 वामनं द्रुपमास्थाय वैरोचनिमुपागमत् ।
 तं दृष्ट्वा सुरराजेन्द्रे वामनत्वाच्च विस्मितः । 21 ॥
 माधवेऽयमिति ज्ञात्वा पूजयामास धर्मतः ।
 पूजितस्तेन धर्मात्मा सर्वलोकहिताय वै । 22 ॥

Upon this, the glorious Vishnoo was born of Uditi. Assuming the form of a dwarf he appeared like a mendicant. With his umbrella and his *kumunduloo*¹ in his hand, and his tuft² on his head, in the disguise of a mendicant, he went to the son of Virochuna. The great sovereign of the *Usooras* seeing him, was astonished at his dwarf-like appearance, and knowing him to be *Madhuva*, devoutly worshipped him. Thus honoured by that holy one, he, for the benefit of all, going near the son of Virochuna, requested three paces

¹ A dish to collect alms.

² A tuft of hair on the crown. The *Hindoos* universally shave the whole head except a small tuft on the crown, which is the distinguishing mark of a *Hindoo*. When a man becomes a *Sun-yasee*, that is, when he renounces all expectation of salvation, or any other benefit, from his deeds, he relinquishes this mark, and shaves the whole head.

वैरोचनिमुपागम्य त्रीन्याचत संक्रमान् ।

लब्ध्वा च त्रीन् क्रमान् विष्णुः कृत्वा रूपमथाद्भुतं । 23 ॥

त्रिभिः क्रमैस्तथा लोकानाजहार त्रिविक्रमः ।

एकेन हि पदा कृत्स्नां पृथिवीं सोऽध्यतिष्ठत । 24 ॥

द्वितीयेनाव्ययं व्योम द्वां तृतीयेन राघव ।

तच्च बद्ध्वा बलिं कृत्वा पातालतलवासिनं । 25 ॥

महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा ।

त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः । 26 ॥

तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः ।

मयापि तस्य भक्त्यैव वामनस्योप भुज्यते । 27 ॥

of ground.¹ The request obtained, Vishnōo, the taker of the three steps,² assuming a wonderful form, comprehended the whole world within three steps; with one step he measured the whole earth, with the second the unchanging firmament, and with the third, O Raghava, the celestial heavens. He then binding Buzi, sent him to dwell in Patala. After he had thus circumscribed Buzi, he restored to the great Indra his proper office, and thus the illustrious one again brought the universe into subjection to Shukra.

This fatigue-destroying hermitage, formerly possessed by him, is now enjoy-

¹ As much as he could step over at three steps.

² The original word *Tri-vikrama* is an adjective scarcely imitable in English, formed from *tri*, three, and *vikrama*, a step or degree.

एनमाश्रममायान्ति राक्षसा विघ्नकारिणः ।
 अत्र ते पुह्यव्यान्न हन्तव्या दुष्टचारिणः । 28 ॥
 अद्य गच्छामहे राम सिद्धाश्रममुत्तमं ।
 तदाश्रमपदं तात तवाप्येतद्यथा मम । 29 ॥
 इत्युक्त्वा परमप्रीतो गृह्य रामं सलक्ष्मणं ।
 अविशन्नाश्रमपदं व्यरोचत महामुनिः । 30 ॥
 शशीव गतनीहारः पुनर्वसुसमन्वितः ।
 तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः ।
 उत्पत्योत्पत्य सहसा विश्वामित्रमुज्जयन् । 31 ॥

ed by me the constant worshipper of Vamuna. To this hermitage came the molesting Rakshuses, and here, O chief of men, must these impious ones by thee be destroyed. To day, O Rama, we are come to the peerless Siddha-ashruma. This hermitage is thine, O my son, even as it is mine." Saying this, the great sage, with peculiar delight, entering the hermitage, and welcoming Rama and Lukshmuna, felt gratified, as the moon united with Poonurvusoo,¹ after the cold season is past. All the sages dwelling in the Siddha hermitage, seeing Vishwa-mitra, speedily rose and did obeisance to him. Having enter-

¹ The seventh of the twenty seven Nukshatras, or lunar stations, which in mythological language are the wives of Chundra, or the moon. Poonurvusoo is said to be the most beloved of them all.

अविष्टाय ददुःशास्त्रौ पाद्यार्घ्यासनसत्क्रियां ।
 तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियां । 32 ॥
 मुहूर्तमथ विश्रान्तौ राजपुत्रावरिन्दमौ ।
 प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ । 33 ॥
 अथैव दीक्षां प्रविश भद्रन्ते मुनिपुङ्गव ।
 सिद्धाश्रमेऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव । 34 ॥
 एवमुक्त्वा महातेजा विश्वामित्रो महानृषिः ।
 अविवेश तदा दीक्षां नियतो नियतेन्द्रियः । 35 ॥

ed, they respectfully presented him with *Urghya*, with water for his feet, and a seat; afterwards they performed the duties of hospitality to the princes.

Having rested a little, the sons of *Rughoo*, the subduer of their enemies, with hands respectfully joined, addressed the chief of sages: "To day commence the *Deeksha*,¹ O chief of sages. Let prosperity attend thee: let this *Siddhashruma* be indeed perfected; let thy words be verified." *Vishwa-mitra*, the great sage, the illustrious, of subdued mind, and regulated appetite, thus addressed, commenced the *Deeksha*. The temperate youths,

¹ Preliminary ceremonies of a sacrifice.

कुमाराविव तां रात्रिमुषित्वा सुसमाहितौ ।

प्रभातकाले चोत्थाय पूर्व्वीं सन्ध्यामुपास्य च । 36 ॥

अशुची परमं जाप्यं समाप्य नियमेन च ।

ऊताग्निहोत्रमासीनं विश्वामित्रमवन्दतां । 37 ॥

इत्यार्षे रामायणे आदिकाण्डे सिद्धाश्रमनिवासः ।

having there passed the night, rose in the morning, and, perfectly purified, performed their first devotions. Having there, according to the rule, repeated the excellent *muntras*, they paid their obeisance to *Vishwa-mitra*, sitting on the seat of one preserving the sacrificial fire.

End of the twenty seventh Section, describing the abode at the *Siddhashrama*.

अथ तौ देशकालौ राजपुत्रावरिन्दमौ ।
 देशे काले च वाक्यशिवब्रूतां कैशिकं वचः । १ ॥
 भगवन् श्रोतुमिच्छामि यस्मिन् काले निशाचरो ।
 संरक्षणीयौ तौ ब्रूहि न तिवर्त्तेत तत् क्षणं । २ ॥
 एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।
 सर्वे ते मुनयः प्रीताः प्रशंसुर्नृपात्मजौ । ३ ॥

SECTION XXVIII.

After this, the two victorious princes, acquainted with the time and place proper for action, and with what is proper to be spoken in every place and on all occasions, said to the son of Kooshika: "We desire to hear, O divine one, at what time these night wanderers¹ are to be observed; tell us, that the time may not pass by. On this all the sages, pleased, applauded the sons of the lord of men, the descendants of Kakootstha, thus speaking and eager for

¹ Rakshuses.

अद्य प्रभृति षड्रात्रं रक्षतां राघवौ युवां ।
 दीक्षां गतो ह्येष मुनिर्मानित्वञ्च गमिष्यति । 4 ॥
 ता तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्वनौ ।
 अनिद्रं षडहोरात्रं तपोवनमरक्षतां । 5 ॥
 उपासाञ्चक्रतुर्वीरौ यत्नौ परमधन्विनौ ।
 ररक्षतुर्मनिवरं विश्वामित्रमरिन्दमं । 6 ॥
 अथ काले गते तस्मिन् षष्ठे ऽहनि तथागते ।
 सौमित्रिम्ब्रवीद्रामो यत्नौ भव समाहितः । 7 ॥
 अद्य पूर्वमहाद्वारा रक्षसा न समागताः ।
 अस्मिन् दिने महाद्वारं रक्षसाम्वावयोर्मध्यं । 8 ॥

combat. "O youthful descendants of Rughoo, beginning from this day keep watch for six nights. This sage, who has commenced the Deeksha, will fall into profound meditation." The royal and renowned youths hearing this, kept watch in the wood of sacred austerities for six days and nights without sleep. With the greatest vigilance did these two heroes, these mighty archers, preserve the great sage Vishwa-mitra, the subduer of enemies. The time being elapsed, and the sixth day come, Rama said to the son of Soomitra, "Be prepared, the terrible Rakshus has not yet come near us this morning, but to day will take place with him a most dreadful conflict. It will undoubtedly be

भवत्येव न सन्देहो यत्तो भव समाहितः ।
 रामस्येवं ब्रुवाणस्य त्वरितस्य युयुत्सया । 9 ॥
 अज्ज्वाल ततो वेदिः सोपाध्यायपुरोहिता ।
 सदर्मचमससुग्वा ससमित्कुसुमोदया । 10 ॥
 विश्वामित्रेण सहिता वेदिर्ज्ज्वाल सत्विजा ।
 मन्त्रवच्च यथान्यायं यज्ञो ऽसौ संप्रवर्त्तते । 11 ॥
 एवं प्रवर्त्तिते यज्ञे विश्वामित्रस्य धीमतः ।
 आकाशे च महाक्लृब्धः प्रादुरासीद्भयानकः । 12 ॥

therefore be upon thy guard. While Rama, ardent for the combat, was thus speaking, the altar, attended by the *Oopadhyaya*¹ and the priest, blazed up.

The altar, overspread with the *Durbha*, and furnished with the *Chumusa*,² and the *Srook*,³ with the sacrificial wood, and with flowers; this altar, attended by *Vishwa-mitra* and the sacrificing priests, sent forth a most vehement flame, and the sacrifice was begun with the due formulas, according to the ordinance. The sacrifice of the wise *Vishwa-mitra* thus begun, a great and terrible sound burst forth, filling the welkin; and two *Rakshuses* assuming an

¹ A brahman who is chosen to represent *Brahma* at a sacrifice.

² A sacrificial vessel in the form of a spoon without a handle; it is made of wood.

³ Another vessel, like the *chumusa*, but longer and more slender.

आवाय्य गगणं मेघो यथा प्रावृषि दृश्यते ।

तथा मायां विकुर्वाणो राक्षसावभ्यधावतां । 13 ॥

मारीचश्च सुवाङ्मयं तयोरनुचरास्तथा ।

आगम्य भीमसंक्राशा रुधिरौघान्वासजन् । 14 ॥

तां तेन रुधिरौघेन वेदीं वोक्ष्य समुक्षितां ।

सहस्राभिद्रुतो रामस्तानपश्यत्ततो दिवि । 15 ॥

तावापतन्तो सहसा दृष्ट्वा राजीवलोचनः ।

लक्ष्मणं त्वभिसंग्रेक्ष्य रामो वचनमुब्रवीत् । 16 ॥

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान् ।

मानवास्त्रसमाधूतान् निलेन यथा घ्नान् । 17 ॥

illusive form, appeared like a dark cloud overspreading the sky in the season of rain. Mareecha and Soovahoo, then, with their tremendous crew, hastening towards the place, let fall a great quantity of blood. Seeing the altar stained with the blood, Rama hastily running, espied them in the air. The lotus-eyed Rama, seeing them descending, exclaimed to Lukshmana, "O Lukshmana, behold these impious cannibals!" With the weapon Manuva I will disperse them trembling, as the clouds are dispersed by the wind: this I will undoubtedly do, but such¹ I am not ambitious to kill. The swift

1. "Such." An expression of contempt.

करिष्यामि न सन्देहो नोत्सहे हन्तुमीदृशान् ।

इत्युक्त्वा वचनं रामश्चापे सन्धाय वेगवान् । 18 ॥

एवं ब्रुवाणं मारीचो बालकं हेममालिनं ।

तस्यानुजञ्च हेमाभं शूरं तुलितधन्विनं । 19 ॥

राघवौ श्यामहेमाभौ तावपश्यत्तदा दिवि ।

दृष्ट्वा तेजस्विनौ तौ च अवधूतञ्च तेजसा । 20 ॥

अवज्ञाय स तौ विप्रान् प्रधर्षयितुमारभेत् ।

तमापतन्तं रामस्तु प्रहसन्स्त्रीलया ततः । 21 ॥

मानवं परमोदारमस्त्वं परमभासुरं ।

चक्षेण परमक्रुद्धो मारीचोरसि राघवः । 22 ॥

Rama saying this, and seizing his bow, Mareecha in the air beheld the two descendants of Rughoo, the one a youth of azure hue, and adorned with a golden necklace, addressing his younger brother, resplendant as burnished gold, a hero, with uplifted bow. Seeing these two illustrious ones; he, glittering with his own splendor, viewed them with contempt, and began to seize the brahmans. Rama, the descendant of Rughoo, full of anger, seeing him coming, with a smile of contempt, hurled the mighty and resplendent weapon Manuva full into the breast of Mareecha. Smitten by the stroke of this

स तेन परमास्त्रेण मानवेन समाहतः ।
 संपूर्णं योजनशतं क्षिप्तः सागरसंभवे । 23 ॥
 विचेतनं विहूर्णन्तं शीतेषुबलपीडितं ।
 निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् । 24 ॥
 पश्य लक्ष्मण शीतेषुमानवं मन्त्रसंहितं ।
 मोहयित्वा नयत्येनं न च प्राणैर्विरुज्यते । 25 ॥
 इमानपि वधिष्यामि निर्धृणान् दुष्टचारिणः ।
 राक्षसान् पापकर्मस्थान् यज्ञज्ञान् रुधिराशनान् । 26 ॥
 इत्युक्त्वा लक्ष्मणाञ्चापि राघवं दर्शयन्निव ।
 विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दनः । 27 ॥

powerful weapon, he was driven full a hundred *yojunas* into the flood of the ocean. Rama, seeing Mareecha stopped in his career by the force of the mighty arrow, and whirled round senseless in the air, in an agony of pain, said to Lukshmuna, "See, O Lukshmuna; this sharp arrow Manuva, prepared by *muntras*, has deprived him of sensation, though not of life: all these noted and impious Rakshuses, the very abode of sin, these destroyers of sacrifice, these eaters of blood, will I destroy." Having thus spoken to Lukshmuna, the descendant of Rughoo, seizing a fiery weapon, discharged it full against the breast of Soovahoo, who, wounded, fell to the earth. Seeing this, the renowned hero, the generous son of Rughoo, the causer of delight to the sages,

सुवाहूरसि चित्तेषु स विद्धः प्रापतद्भुवि ।
शेषान्वायव्यमादाय निजघ्नान महायशः । 28 ॥

राघवः परमोदारो मुनीनां मुदमावहन् ।
सहत्वा राक्षसान् सर्वान् यज्ञज्ञानघ्नानन्दनः । 29 ॥

ऋषिभिः पूजितस्तत्र यद्येन्द्रो विजये पुरा ।
अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः । 30 ॥

निरोतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ।
कृतार्थो ऽस्मि महाबाहो कृतं गुरुवचस्तया । 31 ॥

सिद्धाश्रममिदं सत्यं कृतं वीर महायशः ।
स हि रामं प्रशस्यैवं ताभ्यां सन्ध्यामुपागमत् । 32 ॥

took the weapon *Vayuvya*, and killing all the sacrifice-destroying *Rukshuses*, was adored by the *Rishis*, like *Indra* formerly returning victorious.

The sacrifice being ended, the great sage *Vishwa-mitra*, seeing that every destructive foe had disappeared, thus addressed the descendant of *Kakootstha*, "My whole wish is accomplished, O thou of mighty arm, the command of thy preceptor has been completely performed; by thee the *Siddhashruma* is now rendered worthy of its name. The sage, having thus applauded Rama,

The original word means excessive rain, defect of rain, locusts or grasshoppers, rats or mice, birds, or a king in the neighbourhood, all of which are esteemed destructive to the labour of the industrious husbandman.

अथ तो रजनीं तत्र कृतार्थौ रामलक्ष्मणौ ।
 उचतुर्मदितौ वीरौ मुनिभिः प्रतिपूजितौ । 33 ॥
 प्रभातायान्तु शर्वर्थां कृतपौर्वान्निक्कक्रियौ ।
 विश्वामित्रमृषींश्चान्यान् राघवावभ्यवन्दतां । 34 ॥
 अभिवाद्य मुनीन् सर्वास्तांश्च तावमरद्युती ।
 उचतुर्मधुरोदारभाषिणौ रघुनन्दनौ । 35 ॥
 इमौ द्वौ मुनिशार्दूल किङ्करोः समुपस्थितौ ।
 आज्ञापय यथेष्टं नौ पुनः किं करवावहे । 36 ॥
 एवमुक्तास्ततस्ताभ्यामृषयस्ते तपोधनाः ।
 विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन् । 37 ॥

went with the two brothers to perform his evening devotions. The heroes, Rama and Lukshmana, thus honoured by the sages, passed the night in high satisfaction and joy.

As soon as the morning dawned, the descendants of *Rughoo* having performed their oraisons, saluted *Vishwa-mitra* and the other sages. Having bowed even to their feet, the sons of *Rughoo*, resplendent as the immortals, addressed *Vishwa-mitra* in melifluous and energetic accents : " More, O chief of sages, remains for thy two devoted servants now present to perform. Command us to the full extent of thy desire. Thus addressed by the two brothers, the sages, rich in devotion, with *Vishwa-mitra* at their head, replied to Rama :

मैथिलस्य रघुश्रेष्ठ जनकस्य भविष्यति ।
 यज्ञः परमधर्मिको यास्यामस्तत्र वै वयं । 38 ॥
 त्वञ्चापि नरशार्दूल सहास्राभिर्गमिष्यसि ।
 रत्नं महाद्रुतं तत्र धनुस्तद्द्रुमर्हसि । 39 ॥
 प्राग्दत्तं किल तत्तस्य न्यासभूतं महद्भुजः ।
 देवासुरे तथा युद्धे वृत्ते देवैः सवासवैः । 40 ॥
 तन्न देवा न गन्धर्वा न यक्षा न च राक्षसाः ।
 समापूरयितुं शक्ताः कुत एवेतरे जनाः । 41 ॥
 धनुषः सारतां तस्य जिज्ञासन्तो नराधिपाः ।
 न श्रेकुर्यात्तेलयितुमपि पूरयितुं कुतः । 42 ॥

"O chief of *Rughoo's* race, by *Junuka* the *Mithilean* will there be a most holy
 sacrifice performed, which we shall attend. Thou, O chief of men, shalt ac-
 company us. An invaluable and most surprizing bow is there, which thou art
 worthy to behold. After the battle of the celestials and the *Usooras* was this
 stupendous bow deposited by the gods and *Indra*. This bow, neither gods
 nor *Gundharvas*, nor *Yukshas* nor *Rukshuses*, are able compleatly to bend;
 how much less others! Kings, eager to ascertain this, making trial of this
 bow, have been unable to raise it up; how much less to make it ready!
 long, they there abode during the night:

तद्धनुर्नरशार्दूल मैथिलस्य महात्मनः ।
 तत्र द्रक्ष्यसि काकुत्स्थ यज्ञञ्च परमाद्भुतं । 43 ॥
 तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः ।
 याचितं नरशार्दूल सुनाभं सर्वदैवतैः । 44 ॥
 आयागभूतं नृपतेस्तस्य वेषमनि राघव ।
 अर्चितं विविधैर्गन्धैर्धूपैश्चागुरुगन्धिभिः । 45 ॥
 तथेत्युक्त्वा ततो रामः प्रयातुमुपचक्रमे ।
 विश्वामित्रपुरोगैस्तैर्महर्षिभिरुदारधीः । 46 ॥
 विश्वामित्रेऽथ भगवानामन्त्र्य वनदेवताः ।
 उवाचेदं ततो वाक्यं यियासुर्मिथिलां प्रति । 47 ॥

Thou, O chief of men, O descendant of Kakoots̥ha, shalt there behold this bow
 of the illustrious king of Mithila, together with the excellent and surprizing
 sacrifice. That bow, O Raghuva, chief of men, is the fruit of sacrifice, bestowed,
 at the request of the Mithilean monarch, by all the gods, who then said, "Let
 this bow, honoured by perfumes and odours of incense and lignum-aloes,
 remain in thy house, till the conclusion of the sacrifice." The wise Rama
 acquiescing, prepared to follow Vishwa-mitra and the great sages. The divine
 Vishwa-mitra, desirous of going to Mithila, calling all the sylvan gods, thus

स्वस्ति वो ऽस्तु गमिष्यामि सिद्धाः सिद्धाश्रमादितः ।

उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयं । 48 ॥

प्रदक्षिणमुपावृत्य ततः सिद्धाश्रमं मुनिः ।

उत्तरान्दिशमास्थाय प्रयातुमुपचक्रमे । 49 ॥

युक्तं ब्रह्मरथानान्तु शतमात्रन्ततः क्षणात् ।

ययुर्मनीनां भाणानि समरोप्यानुयायिनां । 50 ॥

मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः ।

प्रयान्तमनुजग्मुस्तं विश्वामित्रं तपोधनं । 51 ॥

निवर्त्तयामास ततः सर्विसंघसपक्षिणः ।

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे । 52 ॥

addressed them, "O Siddhas, may happiness remain with you. Leaving the Siddhashrma I shall proceed to the north bank of the Jahnuvee, to the high mountain Himuvut." Having circumambulated the hermitage Siddha, the sage turning towards the north, began his journey. The sages then, their utensils being speedily placed on hundreds of sacred carriages, accompanied the great Mooni; the deer and the birds, also the inhabitants of the hermitage Siddha, followed Vishwa-mitra, rich in sacred austerities. He then commanded the birds with the sages to return. The sages, however still accompanied them. Having advanced a considerable distance, they all, arrived on the banks of the Shona, and the sun-produced shadows now growing long, they there abode during the night.

वासं चक्रुर्मुनिगणाः शोणतीरमुषागताः ।
 गते त्वस्तं दिनकरे स्नात्वा ऊतऊताशनाः । 53 ॥
 विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः ।
 रामो ऽपि सहसौमित्रिर्मुनीस्तानभिपूज्य च । 54 ॥
 अग्रतो निषसादाय विश्वामित्रस्य धीमतः ।
 अथ रामो ऽञ्जलिं कृत्वा विश्वामित्रमृषिन्तदा । 55 ॥
 यप्रच्छ नरशार्दूल कौतूहलसमन्वितः ।
 भगवन् कस्य देशो ऽयं समृद्धजनसेवितः । 56 ॥

The sun being now set, the sages of boundless power,¹ preceded by Vishwa-
 mitra, having bathed and offered their burnt offerings, sat down. Rama also,
 with Soumitra, having bowed to the sages, sat down opposite the learned
 Vishwa-mitra. Then Rama, the chief of men, with joined hands, pleasantly
 addressed the sage Vishwa-mitra, "O divine one, may prosperity attend thee.

¹ Those who abode on the banks of the Shona.

श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः
 चेदितो रामवाक्येन तस्य देशस्य विस्तरं ।
 विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे । 57 ॥

इत्यर्घे रामायणे वाल्मीकीये बालकाण्डे शोणतीरनिवासः ॥

Whose country is this, cultivated by a wealthy people. I desire to hear.
 "Thou art able to relate the whole." Intreated by Ramā, the energetic Vish-
 wa-mitra began to relate at large the history of that country.

Thus far the Section, relating the sages, abode on the bank of the Shonā.

ब्रह्मयोनिर्महानासीत्कुशो नाम महातपाः ।
 अस्तिष्ठ ब्रतधर्मशः सज्जनप्रतिपूजकः ॥ १ ॥
 स महात्मा कुक्षीनायां युक्तायां सुमहाबलान् ।
 वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान् ॥ २ ॥
 कुशाम्बं कुशनाभञ्च अमूर्तरजसं वसुं ।
 दीपियुक्तान् महोत्साहान् क्षत्रधर्मचिकीर्षया ॥ ३ ॥
 तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः ।
 क्रियतां पालनं पुत्रा धर्मं प्राप्स्यथ पुष्कलं ॥ ४ ॥

SECTION XXXI.

Descended from Bruhma, there was once a great personage named Koosha,
 a great devotee, unwearied in sacred exercises, acquainted with virtue, a right-
 teous person, constantly worshipping the gods. This great personage, of
 Vidubhee, possessed of every female accomplishment, begat four mighty sons
 resembling himself: Kooshamba, Koosha-nabha, Umoortta-rujusa, and Vusoo.
 To these sons, illustrious, active, devout, and eminent for truth, he, desirous of
 performing the duties of a Kshutра, said, "O sons, carefully nourish your sub-
 jects, and you will obtain the most ample rewards." Hearing the exhortation

कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः ।
 निवेशं चक्रिरे सर्वे पुराणां नृवरास्तदा । 5 ॥
 कुशाम्बस्तुमहातेजाः कौशाम्बीमकरोत्पुरीं ।
 कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयं । 6 ॥
 अमूर्त्तरजसो नाम धर्मारण्यं महामतिः ।
 चक्रे पुरवरं राजा वसुर्नाम गिरिब्रजं । 7 ॥
 एषा वसुमती नाम वसोस्तस्य महात्मनः ।
 एते शैलवराः पञ्च प्रकाशन्ते समन्ततः । 8 ॥
 सुमागधी नदी रम्या मगधादिमुता ययौ ।
 पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते । 9 ॥

of *Koosha*, these four excellent ones, chief among men, became founders of cities. The powerful *Kooshamba* built the city *Koushambee*; the virtuous *Kooshanabha* built the city *Muhoduya*; the wise *Umoortta-rujusa* built the great city *Dhurmarunya*; and *Vusoo* built a city environed with mountains. This city of the great *Vusoo* is called *Vusoomutee*. Five mountains rising, completely surrounded this city, while the pleasant river *Soomagudhee*, flowing from *Mugudha*, meandering among the five mountains, resembled a garland, encircling the neck. This river *Maghudhee*, watering the city of the great *Vusoo*, flows, *ORama*, to-

सैषा हि मागधी राम वसोस्तस्य महात्मनः ।
 पूर्वाभिचरिता राम सुचेत्रा सस्यशालिनी । 10 ॥
 कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमं ।
 जनयामास धर्मात्मा वृताच्यां रघुनन्दनः । 11 ॥
 तास्तु यौवनशालिन्योऽक्षयवत्यः स्वलंकृताः ।
 उद्यानभूमिमागम्य प्रावृषीव शतहृदाः । 12 ॥
 गायन्त्यो नृत्यमानाश्च वादयन्त्यश्च राघव ।
 आमोदं परमं जग्मुर्वराभरणभूषिताः । 13 ॥
 अथ ताश्चाह सर्वाङ्गोऽक्षेणाप्रतिमां भुवि ।
 उद्यानभूमिमागम्य तारा इव क्षणान्तरे । 14 ॥

wards the east, fertilizing the fields. The royal sage Koosha-nabha, O son of
 Rughoo, of Ghritachee¹ begat an hundred peerless daughters. These damsels,
 young, beautiful, and richly adorned, resembled a hundred pools of water in
 the rainy season.² Singing, dancing, playing on instruments, and adorned
 with costly ornaments, walking in the garden, they constantly recreated them-
 selves. These damsels, in beauty of form unparalleled throughout the earth,
 came one day into the garden, appearing like the stars among the clouds.

¹ The name of one of the celestial courtezans.

² The season in which pools appear full and beautiful.

ताः सर्वगुणसम्पन्ना दूषयौवनसंयुताः ।
 दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत् । 15 ॥
 अहं वः कामये सर्वं भार्गव मम भविष्यथ ।
 मानुषस्य ज्यतां भावो दीर्घमायुरवाप्स्यथ । 16 ॥
 चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
 अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ । 17 ॥
 तस्य तद्वचनं श्रुत्वा वायो रक्षिष्टकर्मणः ।
 अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् । 18 ॥
 अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम ।
 प्रभावज्ञाश्च ते सर्वाः किमर्थमवमन्यसे । 19 ॥

Seeing these damsels, endowed with youth and beauty, and possessed of every accomplishment, Vayoo, pervading all, thus addressed them, "I intreat you all be espoused to me; abandon the nature of man, and you shall obtain the blessing of longevity. Among mortals youth is a transitory thing: possessed of unfading youth, you shall obtain immortality." Hearing the words of Vayoo unwearied in action; the hundred damsels deridingly replied, "Thou pervadest all creatures, O most excellent of the gods; we are all acquainted with thy power. Why dost thou indulge an improper wish, O

कुशनाभसुता देव समस्ताः सुरसत्तम ।
 स्थानात् च्यावयितुन्देवं रक्ष्यामस्त तपोव्ययं । 20 ॥
 मा भूत्सु कालो दुर्मर्ध पितरं सत्यवादिनं ।
 अवमन्य स्वधर्मेण स्वयं वरमुपास्महे । 21 ॥
 पिता हि प्रभुरस्माकं दैवतं परमञ्जु सः ।
 यस्य नो दास्यति पिता स नो भर्ता भविष्यति । 22 ॥
 तासान् वचनं श्रुत्वा हरिः परमकोपनः ।
 प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः । 23 ॥
 ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहं ।
 प्रविश्य च सुसंभ्रान्ताः सलज्जाः साश्रुलोचनाः । 24 ॥

Deva, chief of the celestials. We are all the daughters of Koosha-nabha. We have power to make a god remove from his place, but we will preserve inviolable our sacred vows. May that time never come, O stupid one, in which we, despising our father, the speaker of truth, engage in a self-contracted marriage. Our father Lord is our chief deity : to whomsoever our father shall give us, him will we espouse." Hearing their reply, the divine Huri, highly incensed, entering them, brake all their bodies. Thus broken by Vayoo, the damsels overwhelmed with astonishment, and shame, their eyes suffused with tears, entered the house of the king.

स च ता दयिता भग्नाः कन्याः परमशोभनाः ।
 दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत् । 25 ॥
 किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते ।
 कुजाः केन कृताः सर्वाः श्रेष्ठन्यो नाभिभाषय ।
 एवं राजा विनिश्चस्य समाधिं सन्दधे ततः । 26 ॥
 तस्य तद्वचनं श्रुत्वा कुशनाभस्य धीमतः ।
 शिरोभिश्चरणौ स्पृष्ट्वा कन्याशतमभाषत । 27 ॥
 वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति ।
 अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते । 28 ॥

The surprised monarch beholding his beloved and beautiful daughters de-
 formed and overwhelmed with distress, exclaimed, " Say, O daughters, what
 is this. Who has contemned justice ? By whom has your form been made thus
 crooked ?¹ O weeping daughters, why are you silent ?" Then the king deep-
 ly sighing, began to meditate. Hearing the words of the wise Koosha-nabha,
 the hundred damsels, touching his feet with their inclined foreheads, replied,
 " Vayoo, O king, who maintains the life of all, full of evil desire, and standing
 in an evil path, did not even look towards justice. We said, " Prosperity to

¹ All of them were affected with a curvature of the spine by Vayoo, who still remained
 within them.

पितृमत्यः स्म भद्रन्ते स्वच्छन्देन वयं स्थिताः ।
 पितरं नो वृणीष्व त्वं यदि नो दास्यते तव । 29 ॥
 तेन पापानुबन्धेन वचनं न प्रतीच्छता ।
 एवं ब्रूवत्यः सर्वः स्म वायुनाभिहता भृशं । 30 ॥
 तासान् वचनं श्रुत्वा राजा परमधार्मिकः ।
 प्रत्युवाच महतिजाः कन्याशतमनुत्तमं । 31 ॥
 क्षान्तं क्षमावतां पुत्र्यः कर्त्तव्यं समहृत्कृतं ।
 ऐकमत्यमुपागम्य कुलं चावेक्षितं मम । 32 ॥
 अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।
 दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः । 33 ॥

thee : we have a father ; we are not at our own disposal ; ask our father. If
 he bestow us, we are thine. By Vayoo, infatuated with this crime, and re-
 gardless of our words, have we all, thus answering, been smitten in this dread-
 ful manner." The great and virtuous king, having heard their complaint,
 replied to the hundred peerless damsels, " O daughters, the patient are
 worthy of abundant forbearance. You have acted nobly. Perfectly united
 in opinion, you have regarded (the honour of) my contemned family.
 Forbearance is the great ornament of women, or of man : it is scarcely to be
 found even among the gods. O that forbearance like yours, O daughters,
 were possessed by all women ! Forbearance is generosity, forbearance is

यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः ।
 क्षमा दानं क्षमा सत्यं क्षमा यज्ञश्च पुत्रिकाः । 34 ॥
 क्षमा यशः क्षमा धर्मः क्षमया वेष्टितं जगत् ।
 विसृज्य कन्याः काकुत्स्थ राजा त्रिदश विक्रमः । 35 ॥
 मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः ।
 देशे काले च कर्तव्यं सदृशे प्रतिपादनं । 36 ॥
 एतस्मिन्नेव काले तु चूली नाम महाद्युतिः ।
 ऊर्ध्वरेताः शुभाचरो ब्राह्म्यं तप उपागमत् । 37 ॥
 तपस्यन्तमृषिं तत्र गन्धर्वीं पथ्युपासते ।
 सोमदा नाम भद्रते ऊर्मिलातनया तया । 38 ॥

truth, forbearance is sacrifice, it is fame, it is virtue. The world is established by forbearance." The king, possessed of divine power, and sage in counsel, O Kakootstha, leaving the damsels, consulted with his counsellors, respecting an alliance for his daughters, equally suitable with regard to country, age and rank.

At this time a most illustrious Rishi, by name Choolee, of subdued passions, and excellent demeanor, engaged in a course of sacred austerities. In that place, (may prosperity attend thee) was a female Gundhurva, named Soma-da, the daughter of Oormila, who constantly ministered to this devout

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा ।
 उवाच काले धर्मिष्ठा तस्यास्तुष्टोऽभवद्गुरुः । 39 ॥
 स च तां कालयोगेन प्रोवाच रघुनन्दन ।
 परितुष्टोऽस्मि भद्रन्ते किं करोमि तव प्रियं । 40 ॥
 परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरं ।
 उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदं । 41 ॥
 लक्ष्म्या समुदिता ब्राह्म्या ब्रह्मभूते महातपः ।
 ब्राह्म्येण तपसा युक्तं पुत्रमिच्छामि धार्मिकं । 42 ॥

sage: she, humble in gesture, continued for a time firmly settled in virtue, ministering to him with close attention. Her teacher, O son of Rughoo, was pleased with her, and after sometime, said, "I am propitious: peace be to thee. What wish of thine shall I accomplish?" Perceiving the eloquent sage to be highly pleased, the female Gundhurva, acquainted with the graces of speech, in sweet accents, replied, "Conjoined with Lukshmee, thou art an emanation of Bruhma, thou art a great Tupuswee,¹ thou art become Bruhma himself.² I desire a son devoted to virtue and sacred mortification. I am

¹ One who performs Tupus or intense devotion.

² According to the Veda, the highest pitch of perfection, is, to reflect on Bruhma till fully possessed of the idea of identity with him. In this way Choollee was become Bruhma.

अपतिष्ठासि भद्रन्ते भार्या चास्मि न कस्यचित् ।
 ब्राह्मेणोपगतायास्त्वं दातुमर्हसि मे सुतं । 43 ॥
 तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ पुत्रमनुत्तमं ।
 ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतं । 44 ॥
 स राजा ब्रह्मदत्तस्तु पुरीमध्यावसत्तदा ।
 काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवं । 45 ॥
 स बुद्धिं कृतवान्राजा कुशनाभः सुधार्मिकः ।
 ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा । 46 ॥
 तमाह्वय महातेजा ब्रह्मदत्तं महीपतिः ।
 ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना । 47 ॥

without a husband ; may prosperity attend thee. I am the wife of no one. Be
 pleased, by thy sacred power to give thy humble suppliant a son." The
 sacred sage, propitious, granted her a son, unequalled in excellence, known
 by the name of Bruhma-dutta, produced by the will of Choollee. This
 king Bruhma-dutta, resided in great magnificence, in the city of Kampilee,
 even as the sovereign of the gods resides in heaven. The king Koosha-nabha,
 that most virtuous one, O Kakootstha, formed the design of giving his hun-
 dred daughters to Bruhma-dutta. Having invited him, the great and illustrious
 monarch, with inward delight, gave him in marriage the hundred damsels.

यथाक्रमं तदा पाणिं जग्राह रघुनन्दन ।
 ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा । 48 ॥
 स्पृष्टमात्रे तदा पाणौ विकुञ्जा विगतज्वराः ।
 युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा । 49 ॥
 यद्वायुना च ताः कन्यास्तत्र कुञ्जोद्धृताः पुरा ।
 कान्य कुञ्जमिति ख्यातं ततः प्रभृति तत्पुरं । 50 ॥
 स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।
 बभूव परमप्रीतो हर्षलेभे पुनःपुनः । 51 ॥

Bruhma-dutta, O son of Rughoo, the protector of the world, equal to the king of the gods, accepted their hands, O son of Rughoo, in regular succession. Upon the touch of his hand the damsels became free from deformity, and decrepitude, and shone refulgent in youth, and prosperity. From thence that city is called Kanya-koobja,¹ because those damsels had been there made crooked by the power of Vayoo. Beholding them released from Vayoo, Koosha-nabha filled with pleasure, repeatedly exulted with joy. Then the great sovereign, after the consummation of the nuptials, dismissed king Bruhma-dutta, the sovereign of the world, together with his spouses; and his pre-

1 (The habitation) of those who had a curvature of the spine, from kunya, a daughter, a damsel, and koobja, the curve of the spine. Kunya-koobja is vulgarly called Kunooji.

कृतोद्वाहन्तु राजानं ब्रह्मदत्तं महोपतिं ।

सदारं प्रेक्षयामास सोषाध्यायगणं तदा । 52 ॥

सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियां ।

यथान्यायं गन्धर्वी सुधास्ताः प्रत्यनन्दत ।

स्पृष्ट्वास्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च । 53 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ब्रह्मदत्तविवाहः ।

ceptors. Soma-da, the female Gundhurva, seeing her son, and approving his union with those damsels, applauded Koosha-nabha, and repeatedly touching her daughters-inlaw, according to the rule, received them with affection, and returned their caresses with maternal joy.

Thus far the twenty ninth Section, narrating the nuptials of Bruhma-dutta.

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।
 अपुत्रः पुत्रलाभाय पैत्रीमिष्टिमकल्पयत् । 1 ॥
 इच्छान्तु वर्त्तमानायां कुशनाभं महीपतिं ।
 उवाच परमोदारः कुशो ब्रह्मसुतस्तदा । 2 ॥
 पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्मिकः ।
 गाधिं प्राप्स्यसि तेन त्वं कीर्त्तिं लोके च शाश्वतीं । 3 ॥
 एवमुक्त्वा कुशो राम कुशनाभं महीपतिं ।
 जगामाकाशमाविश्य ब्रह्मलोकं सनातनं । 4 ॥

SECTION XXX.

The marriage of Brumha-dutta being celebrated, O Raghuva, the sinless
 Koosha-nabha meditated a sacrifice for the purpose of obtaining a son. Dur-
 ing the sacrifice, the great Koosha, son of Bruhma, said to Koosha-nabha, the
 sovereign of the world, "O son, thou wilt have a son truly virtuous, like thyself.
 Thou wilt obtain Gadhi, and, through him, eternal fame. Having said this,
 O Rama, to Koosha-nabha, sovereign of the earth, Koosha entering the air,
 returned to the eternal heaven of Bruhma. Some time being elapsed, a most

कस्यचित्त्वथ कालस्य कुशनाभस्य धीमतः ।
 जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः । 5 ॥
 सः पिता मम काकुत्स्थ गाधिः परमधर्मिकः ।
 कुशवंशप्रसूतो ऽस्मि कौशिको रघुनन्दन । 6 ॥
 पूर्वजा भगिनो चापि मम राघवसुव्रता ।
 नाम्ना सत्यवती नाम ऋचोके प्रतिपादिता । 7 ॥
 सशरीरा गता स्वर्गं भर्तारमनुवर्त्तिनी ।
 कौशिकी परमोदारा प्रवृत्ता च महानदी । 8 ॥
 दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता ।
 लोकस्य हितकार्यार्थं प्रवृत्ता भगिनो मम । 9 ॥

virtuous son, Gadhi by name, was born to the wise Koosha-nabha. This
 Gadhi, eminently virtuous, is my father, O Kakootstha ; I was born, O son of
 Rughoo, in the family of Koosha ; hence my name Koushika. My elder sis-
 ter, O Raghuva, an observer of sacred vows, Sutyavutee by name, was given
 in marriage to Richeeka. She, following her husband¹ went to heaven, in an
 embodied state ; and, to bless the world, became the great and ample river
 Koushikee, divine, filled with sacred water, pleasant, flowing near the
 mountain Himuvut. Steady in sacred vows I, O Rama, through affection to
 her, constantly reside near this mountain. The fortunate Sutyavutee, holy,

¹ Through the funeral fire.

ततोऽहं हिमवत्पार्श्वे वसामि नियतः सुखी ।
 भगिन्याः स्नेहतेऽहं राम कौशिक्या नियतव्रतः । 10 ॥
 सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।
 पतिव्रता महाभागा कौशिकी सरिताम्बरा । 11 ॥
 अहञ्च नियमं कञ्चिदास्यातुं रघुनन्दन ।
 सिद्धाश्चममनुप्राप्तः सिद्धोऽस्मि तव तेजसा । 12 ॥
 एषा राम ममेत्यत्तिः स्वस्य वंशस्य कीर्तिता ।
 देशस्य चास्य निवृत्तिर्यन्मां त्वं परिपृच्छसि । 13 ॥
 गतोऽर्द्धरात्रः काकुत्स्थ कथाः कथयते मम ।
 निद्रां भजस्व भद्रन्ते विज्ञेऽयं नाधनेऽस्तु नः । 14 ॥

firmly fixed in truth and virtue, and devoted to her husband, is Koushikee
 the chief of streams. I also, to complete a certain vow, having obtained the
 hermitage Siddha, am become perfect, O son of Rughoo, through thy glorious
 energy! Thus, O Rama, at thy request, have I related my origin, and
 that of my family, together with the history of this country. Half the night,
 O Kakootstha, is now spent in conversation. Peace be to thee; resign thyself
 to sleep; may nothing prevent thy repose, O son of Rughoo. All the trees

निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः ।
 नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन । 15 ॥
 शनैर्विस्मज्यते सन्ध्या नभो नैत्रैरिव वृतं ।
 नक्षत्रतारागहनं ज्योतिर्भिरवभासते । 16 ॥
 उत्तिष्ठते च शीतांशुः शशी लोकतमो नुदः ।
 ह्लादयन् प्राणिनां लोके मनांसि प्रभया स्वया । 17 ॥
 निशाचराणि सर्वाणि प्रचरन्ति ततस्ततः ।
 यक्षराक्षससंघाश्च रोद्राश्च पिशिताशनाः । 18 ॥
 एवमुक्त्वा महातेजा विरराम महामुनिः ।
 साधुसाध्विति ते सर्वे मुनयः प्रशशंसिरे । 19 ॥

are motionless, the beasts and birds are wrapped (in silence), and the face of nature is overspread with nocturnal darkness. Evening has receded by slow degrees, and the constellations, and this field of stars, resplendantly shine as though the sky were covered with eyes. The bright moon, expeller of the darkness of the world, is risen, by its light rejoicing the mind of animated nature; and all the nocturnal wanderers, the Yukshas, the Rakshuses, and the terrific carnivorous animals are prowling hither and thither." Having said this, the great and illustrious sage ceased; and all the sages exclaiming, Excellent! excellent! poured forth their plaudits, (saying) "This family of the Kooshikas,

कुशिकानामयं वंशो महान् धर्मपरः सदा ।
 ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः । 20 ॥
 विशेषेण भवानेव विश्वामित्र महायशः ।
 कौशिकी सरितां श्रेष्ठा कुलोद्योतकरी तव । 21 ॥
 मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकामजः ।
 निद्रामुषागतः श्रीमानस्तं गत इवाशुमान् । 22 ॥
 रामोऽपि सहसौमित्रिः किञ्चिदागतविस्मयः ।
 प्रणम्य मुनिशार्दूलं निद्रावशमुपेयिवान् । 23 ॥
 उपास्य रात्रिशेषन्तु शोणकूले महर्षिभिः ।
 निशायां सुप्रभातायां विश्वामित्रेऽभ्यभाषत । 24 ॥

is great, and always eminent in virtue. The great personages of the race of Koosha resemble Bruhma, and thou, O Vishwa-mitra, art peculiarly eminent in renown. Among rivers is Koushikee chief, the glory of thy race." Applauded by these joyful and honourable sages, the fortunate son of Koushika retired to repose, like the radiant, descending king of day. Rama also, with the descendent of Soomitra, somewhat astonished, bowing to the chief of sages, retired to rest.

Having spent the latter part of the night with the great sages, on the banks of the Shona, at break of day Vishwa-mitra said, "O Rama, the morning dawns. The first acts of devotion now commence; peace be to

सुप्रभाता निशा राम पूर्वा सन्ध्या प्रवर्त्तते ।
 उत्ति केत्तिष्ठ भद्रन्ते गमनायाभिरोचय । 25 ॥
 तच्छ्रुत्वा वचनन्तस्य कृतपूर्वाङ्गिकक्रियः ।
 गमनं रोचयामास वाक्यद्देदमुवाच ह । 26 ॥
 अयं शोणः शुभजला गाधः पुलिनमण्डितः ।
 कतरेण पथा ब्रह्मन् सन्तरिष्यामहे त्वयं । 27 ॥
 एवमुक्तस्तु रामेण विश्वामित्रो ब्रुवोदिदं ।
 एष पथा मयोद्दिष्टो येन यान्ति महर्षयः । 28 ॥
 ते गत्वा दूरमध्वानं गते ऽर्द्धे दिवसे तदा ।
 जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेवितां । 29 ॥

thee, Rise, rise, prepare for thy journey." Having heard this, Ramā, performing his morning devotions, prepared for his journey, saying, "O brahman, by what means shall we cross this river Shonā, of limpid (yet) unfathomable water, adorned with delightful banks." Addressed by Ramā, Vishwa-mitra replied, "By this path pointed out by me, by which the great sages pass over.¹ Having proceeded far, half the day being now spent, they beheld Jahnūvee, the chief of rivers, frequented by sages. Beholding that

¹ Whether this was a ford in any shallow part of the river, or whether these sages passed over by a perpetual miracle, the pundits are unable to decide.

तां दृष्ट्वा पुण्यसलिलां हंससारससेवितां ।
 बभ्रुर्मुनयः सर्वे मुदिताः सहस्रववाः । 30 ॥
 तस्यास्तीरे तदा सर्वे चक्रुर्व्यासपरिग्रहं ।
 ततः स्नात्वा यथान्यायं संतप्य पितृदेवताः । 31 ॥
 ऊत्वा चैवाग्निहोत्राणि आश्रय चामृतवद्भुविः ।
 विविशुर्जाह्नवीतीरे शुभा मुदितमानसाः । 32 ॥
 विश्वामित्रं महात्मानं परित्यज्य समन्ततः ।
 वेष्टिताश्च यथान्यायं रात्रौ च यथार्हतः । 33 ॥
 संप्रहृष्टमना रामो विश्वामित्रमुवाब्रवीत् ।
 भगवन् श्रोतुमिच्छामि गङ्गां त्रिपथगां नदीं । 34 ॥

sacred stream, the resort of ducks and cranes, all the sages, with *Raghuva*, were filled with pleasure. Then all united in preparing a bower on its banks; after which, having bathed according to the ordinance, and propitiated their ancestors and the gods, they offered the burnt-sacrifice, and partook of the ambrosial oblations; and all then, with pleased mind, sat down on the delightful banks of *Jahnuvee*. Then they, surrounding the great *Vishwa-mitra* on all sides, being placed according to the ordinance, the descendants of *Rughoo* also occupying their proper place, *Rama*, with mind highly delighted, said to *Vishwa-mitra*, "O divine one, I desire to hear how *Gunga*, the river with triple channel,

त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिं ।
 चादितो रामवाक्येन विश्वामित्रो महामुनिः । ३५ ॥
 वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे ।
 शैलेन्द्रो हिमवान्नाम धातूनामाकरो महान् । ३६ ॥
 तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि ।
 या मेरुदुहिता राम तयोर्माता सुमध्यमा । ३७ ॥
 नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ।
 तस्यां गङ्गेयमभवत् ज्येष्ठा हिमवतः सुता । ३८ ॥
 उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव ।
 अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया । ३९ ॥

traversing the three worlds, arrived at the sea, the lord of all the rivers."

Requested by Rama, Vishwa-mitra, the great sage, began to relate the production and the increase of Gunga.

"O Rama, the great Himuvut, sovereign of mountains, the great storehouse of metallic substances, had two daughters, in beauty unparalleled throughout the world. The mother of these two, the daughter of Meroo, by name Mera, captivating, of slender waist, O Rama, was the beloved spouse of Himuvut; from her was born Gunga, the eldest daughter of Himuvut. Her second daughter, O Raghuva, was Ooma. After this all the celestials desir-

शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीं ।
 ददौ धर्मेण हिमवांस्तनयां लोकपावतीं । 40 ॥
 स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया ।
 प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकांक्षिणः । 41 ॥
 गङ्गामादाय ते गच्छन् कृतार्थेनान्तरात्मना ।
 या चान्या शैलदुहिता कन्यासीद्रघुनन्दन । 42 ॥
 उग्रं सुव्रतमास्थाय तपस्तेषु तपोधना ।
 उग्रेण तपसा युक्ता ददौ शैलवरः सुतां । 43 ॥
 रुद्रायाप्रतिव्रताय उमां लोकनमस्कृतां ।
 एते ते शैलराजस्य सुते लोकनमस्कृते । 44 ॥

ous of performing their sacred rites, requested of Himuvut, the sovereign of mountains, his eldest daughter Gunga, the river with triple channel. For the sake of the three worlds, Himuvut, moved by religion, gave in marriage his daughter, the freely flowing Gunga, the purifier of the world. These solicitous for the benefit of the three worlds, having received Gunga, departed, gratified in the highest degree. The other daughter, of the mountain, O son of Rughoo, remained a virgin: she, rich in devotion, continued in the practice of severe duties, and practised wonderful acts of mortification. This daughter Ooma, devoted to severe austerities, and venerated by the world, did the chief of mountains give to the incomparable Roodra. These, O Raghuva, are the two

गङ्गा च सरितां श्रेष्ठा उमा देवी चराक्ष्व व ।
 एतत्ते सर्वमाख्यातं यथा त्रिपथगामिनी ।
 खं गता ग्रथमं तात गतिं गतिमताम्बर । 45 ॥
 सैषा सुरनदी रम्या शैलेन्द्रस्य सुता तदा ।
 सुरलोकं समाह्वय विषाण जलवाहिनी । 46 ॥

इत्यार्षे रामायणे बालकाण्डे गङ्गाव्युत्पत्तिः ।

daughters of the king of mountains, venerated throughout the world, Gunga, the chief of rivers, and the goddess Ooma. It will now be related to thee, O highly esteemed, O chief of beings, how the river flowing in three directions, the æreal traveller first descended from the sky. This daughter of the king of mountains having ascended to the habitation of the celestials, became the pleasant river of the gods, the conveyance of water free from defilement.

Thus far the thirtieth Section, describing the origin of Gunga.

T t

उक्त्वाक्ये मुनौ तस्मिन्नुभौ राघवल्क्ष्मणौ ।
 प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुङ्गवम् । १ ॥
 कथेयं कथिता ब्रह्मन् पुण्यश्रवणकीर्तनी ।
 या त्वया तां पुनः श्रोतुमिच्छामि वज्र विस्तरं । २ ॥
 उमा केनाभवद्देवी कौमारब्रह्मचारिणी ।
 अवाप देवप्रवरं पतिं भूतमहेश्वरं । ३ ॥
 त्रीन् पथे हेतुना केन स्यावयेल्लोकपावनी ।
 कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा । ४ ॥

SECTION XXXI.

The sage having finished his relation, the two heroes *Raghuva* and *Lukshmuna*, pleased, replied to the chief of sages, "O brahman, these words spoken by thee, in the hearing and repeating of which consists virtue, I want greatly to hear again. Why was the goddess *Ooma* a *Bruhmu*charinee in her childhood? and how did she obtain in marriage the chief of gods, the great lord of all created beings? Why does the purifier of the world flow in three directions, O thou acquainted with virtue? How does *Gunga*, the chief of streams, flow forth in three directions, and to the performance of what sacred duties is she necessary throughout the three worlds? *Kakootstha*

त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता ।

तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः । 5 ॥

निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत् ।

पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः । 6 ॥

दृष्ट्वा च भगवान्देवीं मैथुनायोपचक्रमे ।

तस्य संक्रीडमानस्य महादेवस्य धीमतः । 7 ॥

शितिकण्ठस्य देवस्य दिव्यं वर्धशतं गतं ।

एवंमन्मथयुद्धे तु तथोर्नासीत् पराजयः । 8 ॥

न चापि तनया राम तस्यामासीत् परन्तप ।

धीमतो देवराजस्य रुद्रस्यापि महात्मनः । 9 ॥

having thus spoken, Vishwa-mitra, rich in meritorious deeds, related the whole of these particulars, in the midst of the sages :

“ In ancient days the great devotee, the divine Shitikuntha,¹ being married, and having beheld the goddess, devoted himself to connubial enjoyment. An hundred years of the celestials were at once spent by this great god, the wise Shitikuntha, in the embraces of his spouse; but their embraces were fruitless,² O Rama, afflicter of enemies, nor was there any offspring to the

¹ The blue throated, an appellation of Shiva.

² The reader will perceive that a literal translation is not attempted here. The gross indelicacy of this, and several other parts of the poem, is such as can scarcely be concealed by the freest translation, and the most guarded language.

सर्वे देवाः समद्युक्ताः पितामहपुरोगमाः ।
 यदिहोत्पद्यते भूतं कस्तत्प्रतिसहिष्यते । 10 ॥
 अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन् ।
 देवदेव महादेव लोकस्यास्य हिते रत । 11 ॥
 सुराणां प्रणिपातेन प्रसादं कर्तुमर्हसि ।
 न लोका धारयिष्यन्ति तव तेजः सुरोत्तम । 12 ॥
 ब्राह्मणेण तपसा युक्ता देवा सह तपश्चर ।
 त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । 13 ॥

great Roodra, the wise sovereign of the gods. All the celestials now assembled with the sire of all at their head. Approaching him, they bowing said,
 "Who will be able to endure the being about to be produced? ¹ O lord of the gods, O great Deva, regarding the good of this world, be gracious to the suppliant celestials. O chief of the gods, the universe is not able to sustain thine energy. Possessed of Bruhma-austerity, ² engage with the goddess in mortification. For the sake of the different worlds desist from con-nubial enjoyment, and preserve the universe Do not depopulate the uni-

¹ Roodra had intermitted his work of destruction in consequence of his nuptials.

² This is described as a complete abstraction of mind from every thing below, and fixing it entirely on the supreme. It is to be performed in vacuo, or where there is not the smallest motion of the air.

रक्ष सर्वानिमान् लोकान् नालोकं कर्तुमर्हसि ।

देवतानाम्ब्रवः श्रुत्वा सर्वलोकमहेश्वरः । 14 ॥

वाचमित्यब्रवीत्सर्वान् पुनश्चेदमुवाच ह ।

धारयिष्याम्यहं तेजस्तेजसेव सहोमया । 15 ॥

त्रिदशाः पृथिवी चैव निर्व्याणमधिगच्छतु ।

यदिदं क्षमितं स्थानात् सम तेजो ह्यनुत्तमं । 16 ॥

धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः ।

एवमुक्तास्ततो देवाः प्रत्यूचुर्दृषभध्वजं । 17 ॥

यत्तेजः क्षमितं ह्यथ तद्ग्रा धारयिष्यति ।

एवमुक्तः सुरपतिः प्रमुमाच महाबलः । 18 ॥

verse." The great lord of all worlds, hearing the supplication of the gods, thus replied to them all, "O gods, I, with Ooma, by my own power, will restrain my prolific energy; let the peace of the world be restored. My unparalleled energy already displayed who shall receive? Say, O most excellent celestials." Thus addressed the gods replied to him distinguished by the bull: "The prolific energy sent forth to day let the earth receive." Hearing this, the mighty lord of the gods poured forth his prolific energy

तेजसा पृथिवी येन व्याप्ता सगिरिकानना ।
 ततो देवाः पुनरिदमूचुः श्रुत्वा हि ऊताशनं । 19 ॥
 आविश त्वं महातेजा रौद्रं वायुसमन्वितः ।
 तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्वतं । 20 ॥
 दिव्यं शरवणञ्चैव पावकादित्यसन्निभं ।
 यत्र जातो महातेजाः कार्तिकेयो ऽग्निसन्निभः । 21 ॥
 अथोमाञ्च शिवञ्चैव देवाः सर्विगणास्तथा ।
 पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा । 22 ॥
 अथ शैलसुता राम त्रिदशानिदमब्रवीत् ।
 समन्युरशपत् सर्वान् क्रोधसंरक्तलोचना । 23 ॥

covering the earth, together with the sea, and the forests. Then all the gods addressed Hootashuna :¹ "Accompanied by Vayoo, combine thyself with the Roodrean energy." This prolific principle, pervaded by Ugni, formed the white mountain,² and a divine forest filled with the Shura,³ in brightness resembling the fire. In this forest was born the puissant Kartikeya, resplendent as Ugni. The gods then, together with the sages, adored Ooma and Shiva with delighted mind.

The daughter of the mountain, filled with chagrin, O Rama, her eyes red

¹ Ugni, regent of fire.

² Probably the snowy ridge of mountains which divides India from Tartary.

³ Saccharum Sara. The whiteness of its downy blossoms occasioned this allusion.

यस्मान्निवारिता चाहं सकृता पुत्रकाम्यया ।
 अपत्यं स्वेष्टु दारेषु नेत्यादयितुमर्ह्य ॥ 24 ॥
 अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः ।
 एवमुक्त्वा सुरान् सर्वान् शशाप पृथिवीमपि ॥ 25 ॥
 अवने नैकद्वया त्वं वज्रभार्या भविष्यसि ।
 न च पुत्रकृतां ग्रीतिं मत्क्रोधकलुषीकृतां ॥ 26 ॥
 शास्यसे त्वं सुदुर्मेधा मम पुत्रमनिच्छती ।
 तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा ॥ 27 ॥
 गमनाद्येष्वक्राम दिशं बहूण्यालितां ।
 स गत्वा तप आतिष्ठेत् पार्श्वे तस्योत्तरे गिरेः ॥ 28 ॥

with rage, now poured forth her imprecations upon all the celestials: "Never may ye obtain offspring from your own spouses, seeing ye have debarred me, desirous of offspring, from nuptial enjoyment. May your wives be childless from this day." Having thus imprecated a curse upon all the gods, she also cursed the earth: "O earth, thou shalt not remain in one form,¹ thou shalt be the wife of many lords.² O stupid one, unwilling for me to have a son, the joy caused by a son shall never be experienced by thee, rendered vile by my curse." The chief of the celestials,³ seeing all the gods afflicted, prepared for his departure to the region of the universe, governed by Vuroona.⁴ Muha-

¹ Viz. thy face shall be diversified by tillage, &c. &c.

² Viz. subject to many owners.

³ Shiva.

⁴ The north quarter.

हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः ।
 एष ते विस्तरो राम शैलपुत्र्या निवेदितः । 29 ॥
 गङ्गायाः प्रभवश्चैव शृणु मे सहलक्ष्मणः ।
 कुमारसंभवश्चैव वक्रथं सुरपूजितं । 30 ॥
 तप्यमाने तदा देवे सेन्द्राः साग्निपुरोगमाः ।
 सेनापतिमभीषन्तः पितामहमुपागमन् । 31 ॥
 ततोऽब्रुवन् सुराः सर्वे भगवन्तं पितामहं ।
 प्रणिपत्य सुराः सर्वे सेन्द्राः सद्यिगणारुतः । 32 ॥
 यो नः सेनापतिर्देवदत्तो भगवता पुरा ।
 स न जातेऽद्य भगवन्नसद्वैरिनिवर्हणः । 33 ॥

deva having arrived with the goddess, at the north side of the mountain, called Himuvut-prubhuva,¹ entered on a course of sacred austerities. Thus has been fully related to thee, O Rama, the story of the mountain-born goddess. Now, with Lukshmuna, hear the origin of Gunga, and of the son, adored by the gods, a relation full of important meaning.

Whilst the god² was engaged in sacred austerities, the celestials with Indra, preceded by Ugni, went to Bruhma, desiring a leader. The celestials, attended by Indra and the sages, bowing, addressed the great sire of all, "O god, the leader, the destroyer of our enemies, formerly promised us by the divine one, is not yet born, and the divine parent Surva,³ residing on Himu-

¹ Producing cold or snow.

² Kartikeya.

³ Shiva.

तत्पिता भगवान् शर्वो हिमवच्छिखरालयः ।

स तपः परमास्थाय तप्यते स्म सहोमया । 34 ॥

यद् ज्ञानन्तरं कार्यं लोकानां हितकाम्यया ।

संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः । 35 ॥

देवतानाम्वचः श्रुत्वा सर्वलोकपितामहः ।

सान्त्वयन्मधुरैर्व्याक्यैस्त्रिदशानिदमब्रवीत् । 36 ॥

शैलपुत्र्या यदुक्तं तन्न प्रजाः स्वास्तु पत्निषु ।

तस्या वचनमस्तिष्ठं सत्यमेव न संशयः । 37 ॥

इयमाकाशगङ्गा च यस्यां पुत्रं ऊताशनः ।

जनयिष्यति देवानां सेनापतिमरिन्दमं । 38 ॥

vut, is, with Ooma, deeply engaged in sacred austerities. O thou acquainted with thy own decrees, thou art our great refuge ; desirous of the good of the universe, make known to us what ought to be done." Having heard the supplication of the gods, the great parent of the universe, cheering them with gentle words, thus replied, " The sentence pronounced by the daughter of the mountain, that from your own spouses you shall never obtain offspring, is a sentence indubitably true and irrevocable. (Behold) the celestial Gunga, from whom a son, the general of the gods, the subduer of enemies, shall be produced

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतं ।
 उमायास्तद्वज्रमतं भविष्यति न संशयः । 39 ॥
 तच्छ्रुत्वा वचनन्तस्य कृतार्था रघुनन्दन ।
 प्रणिप्रत्य सुराः सर्वे पितामहमपूजयन् । 40 ॥
 ते गत्वा पर्वतं राम कैलाशं धातुमण्डितं ।
 अग्निं नियोजयामासुः पुत्रार्थं सर्वदेवताः । 41 ॥
 देवकार्यमिदं देव समाधत्स्व ऊताशन ।
 शैलपुत्र्यां महतिजे गङ्गायां तेज उत्सृज । 42 ॥
 तथेति च प्रतिज्ञाय वचस्तेषां ऊताशनः ।
 उवाच गङ्गां मत्तेजे धार्यतामिति राघव । 43 ॥

by Hootashuna. The eldest daughter of the prince of mountains will acknowledge this son, and in a variety of ways he will be Ooma's." All the gods, O Son of Rughoo, having heard these words, highly pleased, bowed, and adored Prujaputi.

They all now, O Rama, going to Kilasha, studded with shining metals, appointed Ugni to obtain a son, saying, "O Hootashuna, accomplish this divine work. O illustrious one, impregnate with thine energies the flowing stream, the daughter of the mountain." Hootashuna, O Raghuva, acquiescing in their request, said to Gunga, "Receive my prolific energy." Hearing this,

इत्येतद्भवनं श्रुत्वा दिव्यं रूपमधारयत् ।
 स तस्या महिमां दृष्ट्वा समन्तादवशीर्यत । 44 ॥
 समन्ततस्तदा देवीमभ्यषिञ्चत पावकः ।
 सर्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन । 45 ॥
 तमुवाच ततो गङ्गा सर्वदेवपुरोगमं ।
 अशक्ताहं धारयितुं तत्तेजो भगवन्निति । 46 ॥
 दह्यमानाग्निना तेन संप्रव्यथितचेतना ।
 अथाब्रवीदिदं गङ्गां सर्वदेवज्जताशनः । 47 ॥
 इह हेमवते पार्श्वे गर्वोऽयं सन्निवेश्यतां ।
 श्रुत्वा त्वग्निवचा गङ्गा तं गर्वमतिभास्वरं । 48 ॥

she assumed a beautiful form : and he, beholding her majestic beauty, flowed forth in every direction. Then, O son of *Rughoo*, the great purifier, pouring forth, on every side, his influence on the goddess, produced all the streams of *Gunga*. She then addressed him who precedes all the celestials, "O divine one, filled with inexpressible pain, I am unable to sustain thy influence ; I am burning by this fire." He who consumes the oblations made to all the gods, replied to *Gunga*, "O sinless one, deposit this production here, on the side of *Himuvut*." At the command of *Ugni*, *Gunga*, by means of her streams, expelled this most resplendant being ; which, thrown by her

उत्ससर्ज महातेजः सोतोभ्यो हि तदानघ ।

यद्स्या निर्गतं तस्मात्तपजाम्बूनदप्रभं । 49 ॥

काञ्चनं धरणीं प्राप्तं हिरण्यमतुलप्रभं ।

ताम्रं कार्पायसञ्चैव तैक्ष्ण्यदेवाभिजायत । 50 ॥

मलन्तस्याभवत्तत्र त्रपुसीसकमेव च ।

तदेतद्धरणीं प्राप्य नानाधातुरवर्द्धत । 51 ॥

नित्तिप्रमात्रे गर्भे तु ते जेभिरभिरञ्जितं ।

सर्वं पर्वतसन्नद्धं सौवर्णमभवद्गुणं । 52 ॥

तं देशन्तु ततो ब्रह्मा संप्राप्येनमभाषत ।

जातस्य रूपं यत्तस्माज्जातरूपं भविष्यति । 53 ॥

on the side of the mountain, shone like glowing Jamboonuda.¹ This substance falling on the earth, produced gold, of unparalleled brightness ; from it were also produced copper and black iron, while its baser part became zinc and lead. Fallen thus on the earth, from it were produced various kinds of metals. This production deposited upon the mountain, all (the trees) irradiated by its splendor, became a forest of gold. After this, Bruhma arriving in that country, pronounced, " The substance thus tinged by the illustrious

¹ Jamboonuda is a fabled river, the waters of which convert its sand, or mud, to the bright gold used by the gods. This gold is called Janboonuda.

जातद्वयमिति ख्यातं तदाप्रभृति राघव ।
 सुवर्णं पुरुषयाञ्च ऊताशनसमप्रभं । 54 ॥
 सुवर्णं प्रादुरभवत् वह्नितेजोभवं शुचि ।
 कुमारश्चाभवत्तत्र तरुणार्कसमद्युतिः । 55 ॥
 तं कुमारं ततो जातं सेन्द्राः सहमरुद्गणाः ।
 क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन् ।
 ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमं । 56 ॥
 ददुः पुत्रो ऽयमस्माकं सर्वानामिति निश्चिताः ।
 ततस्तु देवताः सर्वाः कार्तिकेय इति ब्रुवन् । 57 ॥

birth, shall be *Jata-roopa*.”¹ From that time, O *Raghuva*, chief of men, gold, bright as the fire, has been called *Jata-roopa*. Gold, pure, and possessing the splendor of fire, was (then) produced. Thus was *Koomara*, illustrious as the morning, in energy equalling the fire, produced from the side of *Gunga*.

The (gods), with *Indra* and the *Muroots*, now delivered this son to the *Kritikas*,² to be nourished by them. These having ascertained the favourable and propitious moment, gave him milk, and agreed that he should be esteemed the son of them all. All the gods then decreed, “This son shall be

¹ From *jan*, birth, production, and *roopa*, beauty.

² *Krittika*, and her attendants.

पुत्रस्तेलोकविख्यातो भविष्यति न संशयः ।

तेषां तद्वचनं श्रुत्वा स्कन्दं गर्भपरिस्रवे । ५८ ॥

कृत्तिकाः स्कन्दयामासुस्तमादित्यसमद्युतिं ।

स्कन्द इत्येव तं दृष्ट्वा प्रोचुरप्रतिमौजसं । ५९ ॥

स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलं ।

स्कन्द इत्यब्रुवन् देवाः स्कन्दं गर्भपरिस्रवे । ६० ॥

कार्तिकेयं महावाजं काकुत्स्थ ज्वलनोपमं ।

शत्रुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमं । ६१ ॥

यस्मां घडाननो भूत्वा जग्राह स्तनजं पयः ।

गृह्णीत्वा क्षीरमेकाग्रः सुकुमारवपुस्तदा । ६२ ॥

known by the name *Kartikēya*,¹ throughout the three worlds. Hearing this declaration of the gods, the *Krittikas* having received him enveloped in the secundines, washed the infant resplendant as the sun. The gods, O *Kakoot-stha*, beholding him purified with brightness, and resembling the fire, named him *Skunda*, who had been received in the secundines, even *Kartikēya* of mighty arm, bright as the ardent flame.

The incomparable milk of the six *Krittikas* being formed, the six-headed one received the breast-produced food ; after which the chief of beings, whose

¹ The descendant of *Krittika*.

अजयत् स्वेन वीर्येण दैत्यसैन्यगणान् विभुः ।
 सुरसेनागणपतिमभ्यविष्टु नमहाद्युतिं । 63 ।
 ततस्तममराः सर्वे समेत्याग्निपुरोगमाः ।
 एष ते राम गङ्गाया विस्तरो ऽभिहितो मया । 64 ॥
 कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च ।
 भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः ।
 आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत् । 65 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे कुमारोत्पत्तिः ॥

body eclipses that of Kama-deva, by his own prowess defeated the armies of the Dityas. Then all the immortals assembling, with Ugni at their head, anointed this most illustrious one general of the armies of the gods. Thus, O Rama, have I related to thee the enriching, virtue-inspiring story of Gunga, and of the production of Koomara. O Kakootstha, that inhabitant of the earth who is devoted to Kartikeya, shall, venerable with age and blessed with a numerous progeny, obtain the celestial mansions of Skunda.

Thus far the thirty-first Section, describing the production of Koomara.

तां कथां कौशिके रामे निवेद्य मधुराक्षरं ।
 पुनरेवापरं वाक्यं काकुत्स्थमिदम्ब्रवीत् । १ ॥
 अयोध्याधिपतिर्वीर पूर्वमासीन्नराधिपः ।
 सगरो नाम धर्मात्मा प्रजाकामः स चाप्रजाः । २ ॥
 विदर्भदुहिता राम केशिनी नाम नामतः ।
 ज्येष्ठा सगरपत्नी सा धर्मिका सत्यवादिनी । ३ ॥
 अरिष्टनेमिदुहिता ऋषेणाप्रतिमा भुवि ।
 द्वितीया सगरस्यासौत्पत्नी सुमतिसंज्ञिता । ४ ॥

SECTION XXXII.

The son of *Kooshika* having, in mellifluous accents, related these things to *Rama*, again addressed the descendant of *Kakootstha* : “ Formerly, O hero, there was a king of *Uyodhya* named *Sugura*, the sovereign of men, virtuous, desirous of children, but childless. O *Rama*, the daughter of *Vidurbha-keshinee*, virtuous, attached to truth, was his chief consort, and the daughter of *Urishtanemi*, *Soomuti*, unequalled in beauty, his second spouse. With these two consorts, the great king, going to *Himuvut*, engaged in sacred austerities on the

ताभ्यां सह महाराजः पत्नीभ्यां तप्तवांस्तपः ।

हिमवन्तं समासाद्य भृगुप्रसवणे गिरौ । 5 ॥

अथ वर्षशते पूर्णं तपसाराधितो मुनिः ।

सगराय वरं प्रादाद्भृगुः सत्यवताम्बरः । 6 ॥

अपत्यलाभः सुमहान् भविष्यति तवानघ ।

कीर्तिञ्चाप्रतिमां लोके प्राप्स्यसे पुह्वर्ध्वम् । 7 ॥

एका जनयिता तात पुत्रं वंशकरन्तव ।

यष्टिं पुत्रसहस्राणि अपरा जनरिष्यति । 8 ॥

भाषमाणं नरव्याघ्रं राजपत्न्यौ प्रसाद्य तं ।

ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा । 9 ॥

mountain in whose sacred stream Bhrigoo constantly bathed. A hundred years being completed, the sage Bhrigoo clothed with truth, rendered propitious by his austerities, granted him this blessing: "O sinless one, thou shalt obtain a most numerous progeny; thy fame, O chief of men, will be unparalleled in the universe. From one of thy consorts, O Sire, shall spring the founder of thy race, and from the other sixty thousand sons."

The queens pleased, approached the chief of men who was thus speaking, and with hands respectfully joined, asked, "O Brahman, whose shall be the one son, and who shall produce the multitude? We, O Brahman, desire to hear. May thy words be verified." Hearing their request, the most virtu-

एकः कस्याः सुतो ब्रह्मन् का वहन् जनयिष्यति ।
 श्रुतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव । 10 ॥
 तयोस्तद्वचनं श्रुत्वा भृगुः परमधार्मिकः ।
 उवाच परमां वाणीं स्वच्छन्दात्र विधीयतां । 11 ॥
 एको वंशकरो वास्तु वहवो वा महाबलाः ।
 कीर्त्तिमन्तो महात्साहाः का वा कं वरमिच्छति । 12 ॥
 मुनेस्तु वचनं श्रुत्वा केशिनो रघुनन्दन ।
 पुत्रं वंशकरं राम जग्राह नृपसन्निधौ । 13 ॥
 षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा ।
 महात्साहान् कीर्त्तिमन्तो जग्राह सुमतिः सुतान् । 14 ॥
 प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य तं ।
 जगाम स्वपुरं राजा सभार्यो रघुनन्दन । 15 ॥

ous Bhṛigoo replied in these admirable words : " Freely say, which of these favours ye desire, whether the one, founder of the family, or the multitude of valiant, renowned, and energetic sons." O Rama, son of Rughoo, Keshinee, hearing the words of the sage, in the presence of the king accepted the one son, the founder of the family; and Soomuti, sister of Soopurna,¹ accepted the sixty thousand sons, active and renowned. The king, O son of Rughoo, having respectfully circumambulated the sage, bowing the head, returned with his spouses to his own city.

अथ काले गते तस्य ज्येष्ठा पुत्रं वजायत ।
 असमञ्ज इति ख्यातं केशिनी सगरात्मजं । 16 ॥
 सुमतिस्तु नरव्याघ्र गर्वां तुम्बं वजायत ।
 ययिः पुत्रसहस्राणि भिन्ने तुम्बे विनिर्ययुः । 17 ॥
 मृतपूणेषु कुम्भेषु धात्र्यरुन् समवर्द्धयन् ।
 कालेन महता सर्वे यौवनं प्रतिपेदिरे । 18 ॥
 अथ दीवण कालेन दूषरौवनशालिनः ।
 ययिः पुत्रसहस्राणि सगरस्याभवन्सुदा । 19 ॥
 स च ज्येष्ठा नरश्रेष्ठ सगरस्यात्मसम्भवः ।
 बालान् गृहीत्वा तु जले सरथां रघुनन्दन । 20 ॥

After some time had elapsed, his eldest spouse Keshinee bore to Sugura a son named *Usumunja*; and *Soomuti*, O chief of men, brought forth a gourd,¹ from which, on its being opened, came forth sixty thousand sons. These, carefully brought up by their nurses, in jars filled with clarified butter, in process of time attained the state of youth;² and, after a long period, the sixty thousand sons of *Sugura*, possessed of youth and beauty, became men.

¹ *Cucurbita lagenaria*.

² The Hindoos call a child *Bala* till it attains the age of fifteen years old. From the sixteenth year to the fiftieth, *Youvuna*, or a state of youth, is supposed to continue. Each of these has several subdivisions, and in certain cases the period admits of variation, as appears to have been the case here.

प्रतिप्य ग्राहसन्नित्यं मज्जतस्तान्निरीक्ष्य वै ।

एवं पापसमाचारः सज्जनप्रतिवाधकः । 21 ॥

घौराणामहिते युक्तः पित्रा निर्वासितः पुरात् ।

तस्य पुत्रो ऽशुमानाम असमञ्जस्य वीर्यवान् । 22 ॥

सम्मतः सर्वलोकस्य सर्वस्यापि प्रियम्बदः ।

ततः कालेन महता मतिं समभिजायते । 23 ॥

सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता ।

स कृत्वा निश्चयं राजा सोपाध्यायगणस्तदा । 24 ॥

यज्ञकर्मणि वेदज्ञो यद्युं समुपचक्रमे ।

विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः ।

उवाच परमप्रीतो मुनिं दीप्तमिवानलं । 25 ॥

The eldest son, the offspring of *Sugura*, O son of *Rughoo*, chief of men, seizing children would throw them into the waters of the *Suruyoo*, and sport himself with their drowning pangs. This evil person, the distressor of good men, devoted to the injury of the citizens, was by his father expelled from the city. The son of this *Usumunja*, the heroic *Ungshooman*, in conversation courteous and affectionate, was esteemed by all. After a long time, O chief of men, *Sugura* formed the steady resolve, "I will perform a sacrifice." Versed in the *Veda*, the king, attended by his instructors, having determined the things relating to the sacrificial work, began to prepare the sacrifice.

श्रोतुमिच्छामि भद्रन्ते विस्तरेण कथामिमां ।
 पूर्वजो मे कथं ब्रह्मन् यज्ञं वै समुपाहरत् । 26 ॥
 तस्य तद्वचनं श्रुत्वा कैतूहलसमन्वितः ।
 विश्वामित्रस्ततो राममुवाच ग्रहसन्निव । 27 ॥
 श्रूयतां विस्तरो राम सगरस्य कथां प्रति ।
 शक्रश्चशुरः श्रीमान् हिमवान्चलोत्तमः । 28 ॥
 बिन्ध्यश्च स्पर्द्धयान्योन्यं यत्र देशे निरेक्षतां ।
 तस्मिन् देशे स यज्ञोऽभूत् सगरस्य महात्मनः । 29 ॥
 स हि देशो महापुण्यः ख्यातः पुण्यजनाश्रितः ।
 तस्य चानुचरो राम दृढधन्वा महारथः । 30 ॥

Hearing the words of Vishwa-mitra, the son of Rughoo, highly gratified, in the midst of the story addressed the sage, bright as the ardent flame, "Peace be to thee; I desire, O brahman, to hear this story at large; how my predecessors performed the sacrifice." Hearing his words, Vishwa-mitra smiling, pleasantly replied to Rama: "Attend then, O Rama, to the story of Sugura repeated at full length." Where the great mountain Himuvut, the happy father-in-law of Shunkura, and the mountain Bindhya overlooking the country around, proudly vie with each other, there was the sacrifice of the great Sugura performed. That track of land, sacred and renowned, is the habitation of Rakshuses. At the command of Sugura, the hero Ungshooman,

अंशुमानभवद्दीरः सगरस्य तदाज्ञया ।
 यजतस्तस्य तं यज्ञमुत्थाय धरणीतलात् । 31 ॥
 तमश्वं यज्ञियन्नागो जहारात्तद्वपयत् ।
 हृते ऽश्वे यज्ञिये तस्मिन् सर्वे ते रघुनन्दन । 32 ॥
 याजकाः समुपागम्य यजमानं दाब्रुवन् ।
 केनापि नागदूषेण हृतस्ते ऽश्वः स यज्ञियः । 33 ॥
 हत्वा तमश्वहर्त्तारं तमेवाश्वं त्वमानय ।
 यज्ञच्छिद्रं महत्चेतत् सर्वेषामग्निवाय नः । 34 ॥
 तच्छया क्रियतां राजन् यथाच्छिद्रः क्रतुर्भवेत् ।
 उपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः । 35 ॥

O Rama, eminent in archery, a mighty charioteer, was the attendant (of the horse).¹ While the king was performing the sacrifice, a serpent, assuming the form of *Ununta*, rose from the earth, and seized the sacrificial horse. The sacrificial victim being stolen, all the priests, O son of *Rughoo*, going to the king said, "Thy consecrated horse has been stolen by some one in the form of a serpent. Kill the thief, and bring back the sacred horse. This interruption in the sacrifice portends evil to us all. Take those steps, O king, which may lead to the completion of the sacrifice." Having heard the advice of his instructors, the king, calling his sixty thousand sons into the assembly,

¹ The horse intended for the sacrifice.

ययिं पुत्रसहस्राणि समाह्वयेदमब्रवीत् ।
 अनागतिं राक्षसानां पश्यामीह महाक्रतो । 36 ॥
 नागानाञ्चापि यज्ञो ऽयं यद्यते हि महर्षिभिः ।
 कैनापि तु स देवेन हृतो ऽश्वो नागरूपिणा । 37 ॥
 अमर्षताच्छिद्रमेतत् दृष्ट्वा दीक्षामुपागतं ।
 यो ऽसौ रसातलगतो यदि वान्तर्जले स्थितः । 38 ॥
 तं हत्वा नयताश्वं मे पुत्रका भद्रमस्तु वः ।
 समुद्रमालिनीं कृत्स्नां पृथिवीमनुगच्छत । 39 ॥
 ओत्खनन्तः प्रयत्नेन यावत्तुरगदर्शनं ।
 एकैकयेजनं भूमेर्निर्मिन्दन्तो ऽनुगच्छत । 40 ॥

said, "I perceive that the Rakshuses have not been to this great sacrifice. A sacrifice of the Nagas is now performing by the sages, and some god, in the form of a serpent, has stolen the devoted horse. Whoever he be, who, at the time of the Deeksha, has been the cause of this afflictive circumstance, this unhappy event, whether he be gone to Patala, or whether he remain in the waters, kill him, O sons, and bring back my victim. May success attend you, O my sons. At my command traverse the sea-girt earth, digging with mighty labour till you obtain a sight of the horse: each one, piercing the

अस्माकमश्वहर्तारं मार्गमाणा ममाज्ञया ।

दीक्षितः पौत्रसहितः सोपाध्यायगणस्तुहं । 41 ॥

इह स्थास्यामि भद्रं वो यावत्तुरगदर्शनं ।

असमाप्तकृतस्तावद्विष्यामीति पुत्रकाः । 42 ॥

युष्माभिर्यावदश्वो मे न प्रत्याद्रियते पुनः ।

इत्युक्त्वा हृष्टमनसः पित्राय सगरेण ते । 43 ॥

जग्मुर्महीतलं राम पितुर्वचनयन्विताः ।

गत्वा तु पृथीवीं सर्वाम् दृष्ट्वाश्च महाबलाः । 44 ॥

योजनायामविस्तारमेकैको धरणीतलं ।

बिभिदुः पुरुषयात्रा वज्रस्पर्शसमैर्भुजैः । 45 ॥

earth to the depth of a *yojana*, go ye in search of him who stole the sacred horse. Being consecrated by the Deeksha, I, with my grandson and my teachers, will remain with the sacrifice unfinished, till I again behold my devoted horse."

Thus instructed by their father *Sugura*, they in obedience to him, went with cheerful mind, O *Rama*, to the bottom of the earth. The strong ones, having gone over the earth, without obtaining a sight of the horse, each of these mighty men pierced the earth to the depth of a *yojana* with their mighty

कुद्दालैः परिघैः शूलैर्मुषलैः शक्तिभिस्तथा ।
भिद्यमाना वसुमती तैरात्तैर्व ननाद सा । 46 ॥

नागानां वध्यमानानामसुराणाञ्च राक्षसव ।
राक्षसानाञ्च दुर्द्धः सत्त्वानां निनदो ऽभवत् । 47 ॥

याजनानां सहस्राणि घृष्टिन्तु रघुनन्दन ।
बिभिदुर्धरणीं क्रुद्धाः सर्वे यावद्रसातलं । 48 ॥

एवंपर्वतसम्वाधं जम्बुद्वीपं नृपात्मज ।
खनन्तस्ते नृपसुताः सर्वतः परिवभ्रमुः । 49 ॥

arm, the stroke of which resembled a thunder-bolt. Pierced by *Kooddalas*,¹ by *Purighas*,² by *Shoolas*,³ by *Mooshulas*⁴ and *Shuktis*,⁵ the earth cried out as in dark distress. Then arose, O *Raghuva*, a dreadful cry of the serpents, the *Usooras*, the *Rakshuses*, and other creatures, as of beings suffering death. These angry youths, O son of *Rughoo*, dug the earth even to *Patala*, to the extent of sixty thousand *yojunas*. Thus, O prince, the sons of the sovereign of

¹ The Indian spade, formed like a hoe with a short handle.

² An instrument said to be formed like an ox's yoke.

³ A dart, or spear.

⁴ A club or crow.

⁵ A weapon, now unknown.

ततो देवाः सगन्धर्वा महोरगगणास्तथा ।
 सम्प्रान्तमनसः सर्वे पितामहमुपागमन् । 50 ॥
 तं ऽभिवाद्य महात्मानं विषसावदनास्ततः ।
 ऊचुः परमसंत्रस्ताः पितामहमिदं वचः । 51 ॥
 सपर्वतवना देव ससरिद्वीपसंकुला ।
 भगवन् पृथिवी सर्वा खन्यते सगरात्मजेः । 52 ॥
 खनद्भिश्चैव तैर्ब्रह्मन् महासत्ववधः कृतः ।
 अयं यज्ञहरो ऽस्माकमनेनाश्वो ऽघनीयते । 53 ॥

men traversed Jumboo-dweepa, inclosed with mountains, digging wherever they came. The gods now, with the Gundhurvas and the great serpents, struck with astonishment, went all of them to Bruhma, and bowing even to the foot of the great spirit, they, full of terror, with dejected countenance, addressed him thus :
 "O Deva, O divine one, the whole earth, covered with mountains and woods, with rivers and continents, the sons of Sugura are now digging up. By these digging, O Bruhma, the mightiest beings are killed. 'This is the stealer of our consecrated victims; by this (fellow) our horse was taken away': thus

इति ते सर्वभूतानि निवृन्ति सगरात्मजाः ।
 एतच्छ्रुत्वा महावीर्य्य समाधिं कर्तुमर्हसि ।
 यावत्तत्प्राणिनः सर्वान्न हिंसन्त्यश्वसारिणः । 54 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे पृथिवीविदारणं ॥

saying, these sons of *Sugura* destroy all creatures. O most powerful! having heard this, it becomes thee to interpose, before these horse-seekers destroy all thy creatures, endued with life.

Thus far the thirty-second Section, describing the digging of the earth.

W w 2

देवतानाम्ब्रुचः श्रुत्वा भगवान् वै पितामहः ।
 प्रत्युवाच सुसन्तस्तान् कृतान्तबलमोहितान् । १ ॥
 यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः ।
 महिषी माधवस्येष्वा स एष भगवान् प्रभुः । २ ॥
 कापिलं द्रुपमास्थाय धारयत्यनिशं धरां ।
 तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः । ३ ॥
 पृथिव्याश्चैव निर्भेदा दृष्टस्तेनेति मे मतिः ।
 सगरस्य च पुत्राणां विनाशो दीर्घदर्शितां । ४ ॥

SECTION XXXIII.

Hearing the words of the gods, the divine Bruhma replied to these affrighted ones, stupified with the Yuma-like power of these youths : " The wise Vasoo-deva, the great Madhuva, who claims the earth for his spouse, that divine one, residing in the form of Kupila, supports the earth. By the fire of his wrath, he will destroy the sons of the king. This piercing of the earth must, I suppose, be perceived by him, and he (will effect) the destruction of the long-sighted sons of Sugura." The thirty three gods,¹ enemy-subduing,

¹ The eight Vusoos, the eleven Roodras, the twelve Adityas, and Ushwinee, and Koomara.

पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिन्दमाः ।
 देवाः परमसंहृष्टाः पुनर्जग्मु र्यथागतं । 5 ॥
 सगरस्य च पुत्राणां आदुरासीन्महोजसां ।
 यथियां भिद्यमानायां निर्घातसमनिखनः । 6 ॥
 ततो भित्वा महौ सर्वां कृत्वा चापि प्रदक्षिणं ।
 उपेत्य सागराः सर्वे पितरं वाक्यमुब्रुवन् । 7 ॥
 परिक्रान्ता मही सर्वा सत्ववन्तश्च सूदिताः ।
 देवदानवरक्षांसि पिशाचैरगणनगाः । 8 ॥
 न च पश्यामहे ऽश्वन्ते अश्वहत्तारमेव च ।
 किं करिष्याम भद्रन्ते बुद्धिरत्र विचार्यतां । 9 ॥

having heard the words of Bruhma, returned home full of joy. The sons of
Sugura, highly renowned, thus digging the earth, a sound was produced
 resembling that of conflicting elements. Having encompassed and penetrat-
 ed the whole earth, the sons of *Sugura*, returning to their father, said, "The
 whole earth has been traversed by us; and all the powerful gods, the *Danuvas*,
 the *Rukshuses*, the *Pishachas*, the serpents, and hydras, are killed;¹ but
 we have not seen thy horse, nor the thief. What shall we do? Success be
 to thee: be pleased to determine what more is proper." The virtuous king,

¹ This seems to have been spoken by these youths in the warmth of their imagination.

तेषात्तद्वचनं श्रुत्वा पुत्राणां राजसत्तमः ।
 समन्युरब्रवीद्वाक्यं सगरो रघुनन्दन । 10 ॥
 भूयः खनत भद्रं वे निभिद्य वसुधातलं ।
 अश्वहर्त्तारमासाद्य कृतार्थाश्च निवर्त्तय । 11 ॥
 पितुर्वचनमासाद्य सगरस्य महात्मनः ।
 ययिः पुत्रसहस्राणि रसातलमभिद्रवन् । 12 ॥
 खन्यमाने पनस्तस्मिन् ददृशुः पर्वतोपमं ।
 दिशां गजं विहृणक्तं धारयन्तमिमां महीं । 13 ॥
 शिरसा नरशार्दूल सशैलवनकाननां ।
 नानाजनपदाकीर्णं नानापत्तनशोभितां । 14 ॥

having heard the words of his sons, O son of *Rughoo*, angrily replied, "Again commence digging. Having penetrated the earth and found the stealer of the horse; having accomplished your intention, return again." Attentive to the words of their father, the great *Sugura*, the sixty thousand descended to *Patala*, and there renewed their digging. There, O chief of men, they saw the elephant of that quarter of the globe, in size resembling a mountain, with distorted eyes, supporting with his head this earth with its mountains and forests, covered with various countries, and adorned with numerous cities.

यदा पर्वणि काकुत्स्थ विश्रामार्थं महागजः ।
 खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत् । 15 ॥
 तन्ने प्रदक्षिणं कृत्वा दिशां पालं महागजं ।
 मानयन्तो हि ते राम जग्मुर्भित्वा रसातलं । 16 ॥
 ततः पूर्वां दिशं भित्वा दक्षिणां बिभिदुः पुनः ।
 दक्षिणस्यामपि दिशि ददृशुस्ते महागजं । 17 ॥
 महापद्मं महात्मानं सुमहापर्वतोपमं ।
 शिरसा धारयन्तं गां विस्मयं जग्मुर्त्तमं । 18 ॥
 ते तं प्रदक्षिणं कृत्वा सगरस्य महात्मनः ।
 षष्टिः पुत्रसहस्राणि पश्चिमां बिभिदुर्दिशं । 19 ॥

When, for the sake of rest, O Kakootstha, the great elephant, through distress, refreshes himself by moving his head, an earthquake is produced. Having respectfully circumambulated this mighty elephant, guardian of the quarter, they, O Rama, praising him, penetrated into Patala. After they had thus penetrated the east quarter, they opened their way to the south. Here they saw that great elephant Muha-pudma, equal to a huge mountain, sustaining the earth with his head. Beholding him, they were filled with surprise, and after the usual circumambulation, the sixty thousand sons of the great Sugura perforated the west quarter. In this these mighty ones saw the

पश्चिमायामपि दिशि महान्तमचलोपमं ।
 दिशां गजं सोमनसं ददृशुस्ते महाबलाः । 20 ॥
 ते तं प्रदक्षिणं कृत्वा पृथ्वा चापि निरामयं ।
 खनन्तः समुपाक्रान्ता दिशं सोमवतीं तदा । 21 ॥
 उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डरं ।
 भद्रं भद्रेण वपुषा धारयन्तं महीमिमां । 22 ॥
 समालभ्य ततः सर्वे कृत्वा चैनं प्रदक्षिणं ।
 षष्ठिः पुत्रसहस्राणि बिभिदुर्वसुधातलं । 23 ॥
 ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशं ।
 रोषादभ्यखनन् सर्वे पृथिवीं सगरात्मजाः । 24 ॥

elephant Soumunusa, of equal size. Having respectfully saluted him, and enquired respecting his health, these valiant ones digging, arrived at the north. In this quarter, O chief of Rughoo, they saw the snow-white elephant Bhudra, supporting this earth with his beautiful body. Circumambulating him they again penetrated the earth, and proceeding north-east to that renowned quarter, all the sons of Sugura, through anger, pierced the earth again. There all those magnanimous ones, terrible in swiftness, and of mighty

ते तु सर्वे महात्मानो भीमवेगा महाबलाः ।

ददृशुः कपिलं तत्र वासुदेवं सनातनं । 25 ॥

हयञ्च तस्य देवस्य चरन्तमविदूरतः ।

ग्रहर्षमतुलं प्राप्ताः सर्वे ते रघुनन्दन । 26 ॥

ते तं हयहरं ज्ञात्वा क्रोधपर्याकुलेक्षणाः ।

खनित्रलाङ्गलधरा नानावृक्षधिलाधराः । 27 ॥

अभ्यधावन्त संक्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन् ।

अस्माकं त्वं हि तुरगं याज्ञियं हृतवानसि । 28 ॥

दुर्मधस्त्वं हि संग्राप्तान् विद्धि नः सगरात्मजान् ।

श्रुत्वा तद्वचनन्तेषां कपिलो रघुनन्दन । 29 ॥

proWess, saw *Kupila*, *Vasoo-deva* the eternal,¹ and near him the horse feeding. Filled, O son of *Rughoo*, with unparalleled joy, they all, knowing him to be the stealer of the horse, with eyes starting with rage, seizing their spades, and their langulas, and even trees, and stones, ran towards him full of wrath, calling out, "Stop, stop, thou art the stealer of our sacrificial horse; thou stupid one, know that we who have found thee, are the sons of *Sugura*."

¹ The *Hindoos* say that *Kupila*, or *Vasoo-deva*, is an incarnation of *Vishnoo*, whom they describe as having been thus partially incarnate twenty four times.

रोषेण महताविष्टो ह्रस्कारमकरोत्तदा ।
 ततस्तेनाप्रमेयेण कपिलेन महात्मना ।
 भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः । 30 ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये बालकाण्डे कपिलदर्शनं ।

Hearing these words, O son of *Rughoo*, *Kupila* filled with excessive anger, uttered from his nostrils a loud sound, and instantly, O *Kakootstha*, by *Kupila* of immeasurable power, were all the sons of *Sugura* turned to a heap of ashes.

Thus far the thirty-third Section, describing the interview with *Kupila*.

पुत्रांश्चिरगतान् ज्ञात्वा सगरो रघुनन्दन ।
 नसारमब्रवीद्वाक्यं दीप्यमानं स्वतेजसा ॥१॥
 पूरञ्च कृतविद्यञ्च पूर्वस्तुल्यो ऽसि तेजसा ।
 पितॄणां गतिमन्विच्छ येन चाश्वो ऽपहारितः । २ ॥
 अन्तर्भामानि सत्त्वानि वीर्यवन्ति महान्ति च ।
 तेषान्तु प्रतिघातार्थं सासिं गृह्णीष्व कार्मुकं । ३ ॥
 तान्नासाद्य पितॄंस्तत् हत्वा विघ्नकरञ्च मे ।
 कृतार्थः सन्निवर्त्तस्व यज्ञादुत्तारयस्व मां । ४ ॥

SECTION XXXIV.

O son of Rughoo, Sugura, perceiving that his sons had been absent a long time, thus addressed his grandson, illustrious by his own might, "Thou art a hero, possessed of science, in prowess equal to thy predecessors. Search out the fate of thy paternal relatives, and the person by whom the horse was stolen, that we may avenge ourselves on these subterraneous beings, powerful and great. Take thy scymeter and bow, O beloved one, and finding out thy deceased paternal relatives, destroy my adversary. The proposed end, being thus accomplished, return. Bring me happily through this sacrifice."

एवमुक्तो ऽंशुमान् सम्यक् सगरेण महात्मना ।
 धनुरादाय खड्गञ्च जगाम लघुविक्रमः । 5 ॥
 स स्वातं पितृभिर्मार्गमन्तर्भूमं महात्मभिः ।
 प्रापद्यत नरश्रेष्ठेन राज्ञाभिचोदितः । 6 ॥
 देवदानवरक्षोभिः पिशाचघतगोरगैः ।
 पूज्यमानं महातेजा दिशां गजमुपश्यत । 7 ॥
 स तं प्रदक्षिणं कृत्वा पृष्ठा चैव निरामयं ।
 पितृंश्च परिपश्यन् वाजिहर्त्तारमेव च । 8 ॥
 दिशां गजस्तु तच्छ्रुत्वा प्रत्युवाच महामतिः ।
 आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्यसि । 9 ॥

Thus particularly addressed by the great Sugura, Ungshooman, swift and powerful, taking his bow and scymeter, departed. Urged by the king, the chief of men traversed the subterraneous road dug by his great ancestors. There the mighty one saw the elephant of the quarter, adored by the gods, the Danuvas and Rukshuses, the Pishachas, the birds and the serpents. Having circumambulated him, and asked concerning his welfare, Ungshooman enquired for his paternal relatives, and the stealer of the sacred victim. The mighty elephant of the quarter, hearing, replied, "O son of Usumunjā, thou

तस्य तद्वचनं श्रुत्वा सर्वानेव दिशां गजान् ।
 यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे । 10 ॥
 तैश्च सर्वैर्दिशां पालैर्वाक्यज्ञैर्वाक्यकोविदैः ।
 पूजितः सह्यश्चैवागन्तासीत्यभिचोदितः । 11 ॥
 तेषान्तद्वचनं श्रुत्वा जगाम लघुविक्रमः ।
 भस्मराशीकृता यत्र पितरस्तत्र सागराः । 12 ॥
 स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा ।
 चुक्रोश परमार्त्तस्तु वधात्तेषां सुदुःखितः । 13 ॥
 याज्ञियञ्च ह्यन्तत्र चरन्तमविदूरतः ।
 ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः । 14 ॥

wilt accomplish thine intention, and speedily return with the horse." Hav-
 ing heard this, he with due respect enquired in regular succession of all
 the elephants of the quarters. Honoured by all these guardians of the eight
 sides of the earth, acquainted with speech, and eminent in eloquence, he was
 told, "Thou wilt return with the horse." Upon this encouraging declara-
 tion he swiftly went to the place where lay his paternal relatives, the sons of
Sugura, reduced to a heap of ashes. (At this sight) the son of *Usumunja* over-
 whelmed with sorrow on account of their death, cried out with excess of grief.
 In this state of grief, the chief of men beheld, grazing near, the sacrificial horse.

स तैषां राजपुत्राणां कर्तुकामो जलक्रियां ।
 स जलार्थी महातेजा न चापश्यज्जलाशयं । 15 ॥
 विस्तार्य निपुणां दृष्टिं ततोऽपश्यत्स्वगाधिपं ।
 पितृणां मातुलं राम सुपर्णमचलोपमं । 16 ॥
 स चैनमब्रवीद्वाक्यं चैनतेयो महाबलः ।
 मा शुचः पुरुषयान्न वधाऽयं लोकसम्मतः । 17 ॥
 कपिलेनाग्रमेयेण दग्धा हीमे महाबलाः ।
 सलिलं नार्हसे ग्राह्यं दातुमेषां हि लौकिकं । 18 ॥
 गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
 तस्यां कुरु महाबाहो पितृणां सलिलक्रियां । 19 ॥

The illustrious one, desirous of performing the funeral obsequies of these sons of the king, looked around for some receptacle of water but in vain. Extending his eager view, he saw, O Rama, the sovereign of birds, the uncle of his paternal relatives, Soopurna, in size resembling a mountain. Vinuteya, of mighty prowess, addressed him thus: "Grieve not, O chief of men, this slaughter is approved by the universe. These great ones were reduced to ashes by Kupila of unmeasurable might. It is not proper for thee, O wise one, to pour common water on these ashes. Gunga, O chief of men, is the eldest daughter of Himuvut. With her sacred stream, O valiant one, perform the funeral cere-

भस्मराशीकृतानेतान् प्लावयेत्सोकपावनी ।
 तथा क्षिप्रमिदं भस्म गङ्गाया लोककान्तया । 20 ॥
 यष्टिं पुत्रसहस्राणि स्वर्गलोकं नयिष्यति ।
 गङ्गामानय भद्रन्ते देवलोकान्महीतलं । 21 ॥
 क्रियतां यदि शक्नोऽसि गङ्गायास्त्ववतारणं ।
 निर्गच्छा श्वं महाभाग संगृह्य पुरुषर्षभ । 22 ॥
 यज्ञं पैतामहं वीर निर्वर्त्तयितुमर्हसि ।
 सुपर्णावचनं श्रुत्वा सोऽंशुमान्तिवीर्यवान् । 23 ॥
 त्वरितं हयमादाय पुनरायान्महातपाः ।
 ततो राजानमासाद्य दीक्षितं रघुनन्दन । 24 ॥

monies for thine ancestors. If the purifier of the world flow on them, reduced to a heap of ashes, these ashes being wetted by Gunga, the illuminator of the world, the sixty thousand sons of thy grandfather will be received into heaven. May success attend thee : bring Gunga to the earth from the residence of the gods. If thou art able, O chief of men, possessor of the ample share, let the descent of Gunga be accomplished by thee. Take the horse and go forth. It is thine, O hero, for to complete the great paternal sacrifice."

Having heard these words of Soopurna, Ungshooman, the heroic, speedily seizing the horse, returned. Then, O son of Rughoo, being come to the king,

न्यवेदयद्यथावृत्तं सुपर्णवचनन्तथा ।
 तच्छ्रुत्वा घोरसक्काशं वाक्यमंशुमते नृपः । 25 ॥
 यज्ञं निदत्तयामास यथाकल्पं यथाविधि ।
 स्वपुरन्तगमच्छ्रीमानिष्टयज्ञो महीपतिः । 26 ॥
 गङ्गायाश्चागमे राजा निश्चयं नाध्यगच्छत ।
 अगत्वा निश्चयं राजा कालेन महता महान् । 27 ॥
 त्रिंशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः ।
 कालधर्मं गते राम सगरे प्रकृतीजनाः । 28 ॥
 राजानं रोचयामासुरं शुमन्तं सुधार्मिकं ।
 स राजा सुमहानासीदंशुमान्ब्रह्मनन्दन । 29 ॥

who was still performing the initiatory ceremonies, he related to him the whole affair, and the advice of Soopurna. After hearing the terror-inspiring relation of Ungshooman, the king finished the sacrifice, in exact conformity to the tenor and spirit of the ordinance : having finished his sacrifice, the sovereign of the earth returned to his palace. The king, however, was unable to devise any way for the descent of Gunga from heaven : after a long time, unable to fix upon any method, he departed to heaven, having reigned thirty thousand years.

Sugura having, O Rama, paid the debt of nature, the people chose Ungshooman, the pious, for their sovereign. Ungshooman, O son of Rughoo, was a

तस्य पुत्रः समभवद्विलीप इति विश्रुतः ।
 तस्मिन् राज्यं समादिश्य द्विलीपे रघुनन्दन । 30 ॥
 हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणं ।
 गङ्गावतरणं पुण्यं चिकीर्षुर्मरुतिः । 31 ॥
 अनवाप्यैव तङ्कामं स वै नृपतिसत्तमः ।
 द्वात्रिंशत् सहस्राणि वर्षाणि सुमहायशाः ।
 तपोवनगतो राजा स्वर्गं लेभे तपोधनः । 32 ॥
 द्विलीपस्तु महातेजाः श्रुत्वा चैतामहं वधं ।
 दुःखोपहतया ब्रुद्धा निश्चयं नाध्यगच्छत । 33 ॥

very great monarch. His son was called Dwileepa. Having placed him
 on the throne, he, O Raghuva, retiring to the pleasant top of mount Hi-
 muvat, performed the most severe austerities. This excellent sovereign of
 men, illustrious as the immortals, was exceedingly desirous of the descent of
 Gunga; but not obtaining his wish, the renowned monarch, rich in sacred
 austerities, departed to heaven, after having abode in the forest sacred to au-
 sterities thirty two thousand years. Dwileepa, the highly energetic, being
 made acquainted with the slaughter of his paternal great uncles, was over-
 whelmed with grief; but was still unable to fix upon a way of deliverance.

Y y

कथं गङ्गावतरणं कथं तेषां जलक्रिया ।

तारयेयं कथं चैतानिति चिन्तापरो ऽभवत् । 34 ॥

तस्य चिन्तायतो नित्यं धर्मेण विदितात्मनः ।

पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः । 35 ॥

द्विलोपस्तु महातेजा यज्ञैर्वृज्जभिरिष्टवान् ।

त्रिंशद्वर्षसहस्राणि राजा राज्यमुकारयत् । 36 ॥

अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति ।

व्याधिना नरशार्दूल कालधर्ममुपेयिवान् । 37 ॥

इन्द्रलोकं गतो राजा स्वर्जितेनैव कर्मणा ।

राज्ये भगीरथं पुत्रमभ्यषिच्य नरवर्धनः । 38 ॥

“How shall I accomplish the descent of Gunga? How shall I perform the funeral ablutions of these relatives? How shall I deliver them?” In such cogitations was his mind constantly engaged. While these ideas filled the mind of the king, thoroughly acquainted with sacred duties, there was born to him a most virtuous son, called Bhugee-rutha. The illustrious king Dwileepa performed many sacrifices, and governed the kingdom for thirty thousand years! but, O chief of men, no way of obtaining the deliverance of his ancestors appearing, he, by a disease, discharged the debt of nature. Having installed his own son Bhugee-rutha in the kingdom, the lord of men departed to the paradise of Indra, through the merits of his own virtuous deeds.

भगोरयस्तु राजर्विधार्मिको रघुनन्दन ।

अनपत्यो महाराजः प्रजाकामः स चाप्रजाः । 39 ॥

मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः ।

तपो दीर्घं समातिष्ठत् गोकर्णे रघुनन्दन । 40 ॥

ऊर्ध्ववाङ्गः पञ्चतपा ग्रीष्मे भूत्वा यतव्रतः ।

जलशायी च हेमन्ते वर्षासम्भावकाशिकः । 41 ॥

शीर्णवणकृताहारो यतात्मा यतमैथुनः ।

तस्य वर्षसहस्राणि घोरं तपसि तिष्ठतः । 42 ॥

The pious, the royal sage, Bhugee-rutha, O son of Rughoo, was childless. Desirous of offspring, yet childless, the great monarch entrusted the kingdom to the care of his counsellors, and having his heart set on obtaining the descent of Gunga, engaged in a long course of sacred austerities upon the mountain Gokurna. With hands erected, he, O son of Rughoo, surrounded in the hot season with five fires,¹ according to the prescribed ordinance; in the cold season lying in water, and in the rainy season exposed to the descending clouds, feeding on fallen leaves, with his mind restrained, and his sensual feelings subdued, this valiant and great king, continued a thousand years in the

¹ One towards each of the cardinal points, and the sun over his head, towards which he was constantly looking.

अतीतानि महाबाहो तस्य राज्ञो महात्मनः ।
 सुग्रीतो भगवान् ब्रह्मा प्रजानां प्रभुरीश्वरः । 43 ॥
 ततः सुरगणैः सार्द्धमुपागम्य पितामहः ।
 भगीरथं महात्मानं तप्यमानम् उवाच ॥ 44 ॥
 भगीरथ महाराज शीतस्ते ऽहं जनाधिप ।
 तपसा च सुतप्तेन वरं वरय सुव्रत । 45 ॥
 तमुवाच महातेजाः सर्वलोकपितामहं ।
 भगीरथो महाबाहुः कृताञ्जलिपुटः स्थितः । 46 ॥
 यदि मे भगवान् शीतो यद्यस्ति तपसः फलं ।
 सगरस्यात्मजाः सर्वे मत्तः सलिलमाप्नुयुः । 47 ॥

practise of the most severe austerities. The magnanimous monarch of mighty arm, having finished this period, the divine Brūhma, the lord of creatures, the supreme governor, was highly pleased ; and, with the gods, going near to the great Bhugee-rutha, employed in sacred austerities, he said, " O king Bhugee-rutha, sovereign of men, completely won by austerities, I am propitious. O performer of sacred vows, ask a blessing." The mighty, the illustrious Bhugee-rutha, with hands respectfully joined, replied to the sire of all, " O divine one, if thou art pleased with me, if the fruit of my austerities may be granted, let all the sons of Sugura obtain water for their funeral rites. The

गङ्गायाः सलिलक्षित्ने भस्मन्येषां महात्मनां ।
 स्वर्गं गच्छेयुरत्यन्तं सर्वे च प्रपितामहाः । 48 ॥
 देया च सन्ततिर्देव नावसीदेत्कुलं च नः ।
 इक्ष्वाकूणां कुले देव एवामस्तु वरः परः । 49 ॥
 उक्तवाक्यन्तु राजानं सर्वलोकापितामहः ।
 प्रत्युवाच शुभां वाणीं मधुरां मधुराक्षरां । 50 ॥
 मनोरथो महानेष्ट भगीरथ महारथ ।
 एवं भवतु भद्रन्ते इक्ष्वाकुकुलवर्द्धन । 51 ॥
 इयं हैमवती ज्येष्ठा गङ्गा हिमवतः सुता ।
 तां वै धारयितुं राजन् हरस्तत्र नियुज्यतां । 52 ॥

ashes of the great ones being wetted by the water of Gunga, let all my ancestors ascend to the eternal heaven.¹ Let a child, O divine one, be granted to us, that our family become not extinct. O god, let this great blessing be granted to the family of *Ikshwakoo*." The venerable sire of all replied to the king thus requesting, in the sweetest and most pleasing accents: "Bhuggeerutha, thou mighty charioteer, be this great wish of thine heart accomplished. Let prosperity attend thee, thou increaser of the family of *Ikshwakoo*. Engage Hura, O king, to receive (in her descent,) Gunga, the eldest

¹ The heaven from which there can be no fall.

गङ्गायाः पतनं राजन् पृथिवी न सहिष्यते ।
 तां वै धारयितुं राजन्नान्यं पश्यामि शूलिनः । 53 ॥
 तमेवमुक्त्वा राजानं गङ्गाञ्चामाध्य लोककृत् ।
 जगाम त्रिदिवं देवैः सर्वैः सह मरुद्गणैः । 54 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये बालकाण्डे भगीरथवरप्रदानं ॥

daughter of the mountain Himuvut. The earth, O king, cannot sustain the descent of Gunga, nor beside Shooliee¹ do I behold any one, O king, able to receive her. The creator, having thus replied to the king, and spoken to Gunga, returned to heaven with the Muroots and all the gods.

Thus far the thirty-fourth Section; describing the gift of the blessing to Bhugee-rutha,

¹ Shiva, from Shoola, the spear which he held.

प्रजापतौ गते तस्मिन् सोऽकुच्छाग्रनिषीडितां ।

कृत्वा वसुमतीं राम सम्वत्सरमुपावसत् । १ ॥

ऊर्ध्ववाङ्मूर्तिरालम्बो वायुभक्षो निराश्रयः ।

अचलः स्थाणुवन्नित्यं रात्रिन्दिवमृतन्वितः । २ ॥

अथ सम्वत्सरे पूर्णो सर्वलोकनमस्कृतः ।

उमापतिः पशुपती राजानमिदमब्रवीत् । ३ ॥

शीतस्तेऽहं नरश्रेष्ठ करिष्यामि तव प्रियं ।

तमब्रवीद्गणपतरो गङ्गां धारय वै हर । ४ ॥

SECTION XXXV.

Pruja-puti being gone, Bhugee-rutha, O Rama, with uplifted arm, without support, without a helper, immoveable as a dry tree, and feeding on air, remained day and night on the tip of his great toe, upon the afflicted earth. A full year having now elapsed, the husband of Ooma, and the lord of animals, who is revered by all worlds, said to the king, "I am propitious to thee, O chief of men; I will accomplish thy utmost desire." To him the sovereign replied, "O Hura, receive Gunga." Bhurga,¹ thus addressed, replied, "I

¹ Shiva.

इत्युक्तो वचनं भर्गः करिष्यामि प्रियं तव ।

शिरसा धारयिष्यामि शैलराजसुतामहं । 5 ॥

ततो हिमवतः शृङ्गमधिहृत्य महेश्वरः ।

निपतेत्यब्रवीद्गङ्गामाभाष्याकाशगां नदीं । 6 ॥

ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता ।

उमापतेर्वचः श्रुत्वा गङ्गा क्रोधसमन्विता । 7 ॥

तदा सातिमहद्रूपं कृत्वा वेगञ्च दुःसहं ।

आकाशादपतद्गाम शिवे शिवशिरस्युत । 8 ॥

अचिन्तयच्च सा देवी गङ्गा परमदुर्धरा ।

विशाम्यहं हि पातालं सोतसा गृह्य शङ्करं । 9 ॥

will perform thy desire ; I will receive her on my head, the daughter of the mountain." Muheshwara, then, mounting on the summit of Himuvut, addressed Gunga, the river flowing in the æther, saying, "Descend O Gunga." The eldest daughter of Himuvut, adored by the universe, having heard the words of the lord of Ooma, was filled with anger, and assuming, O Rama, a form of amazing size, with insupportable celerity, fell from the air upon the auspicious head of Shiva. The goddess Gunga, irresistible, thought within herself, I will bear down Shunkura with my stream, and enter Patala." The divine Hura,

तस्यावलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः ।

तिरो भावयितुं बुद्धिं चक्रे त्रिनयनस्तदा । 10 ॥

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ।

हिमवत्प्रतिमे राम जटामण्डलगह्वरे । 11 ॥

सा कथञ्चिन्महीकृतं न शक्नोद्यत्नमास्थिता ।

नैव सा निर्गमं लेभे जटामण्डलमन्ततः । 12 ॥

तत्रैवावभ्रमद्देवी सम्बत्सरगणान् वहन् ।

तामपश्यत् पुनस्तत्र तपः परममास्थितः । 13 ॥

स तेन तोषितश्चासीदत्यर्थं रघुनन्दन ।

विसर्ज्य ततो गङ्गां हरो विन्दुसरं प्रति । 14 ॥

the three-eyed god was aware of her proud resolution, and being angry, determined to prevent her design. The purifier, fallen upon the sacred head of Roodra, was detained, O Rama, in the recesses of the orb of his Juta, resembling Himavut, and was unable, by the greatest efforts to descend to the earth. From the borders of the orb of his Juta, the goddess could not obtain regress, but wandered there for many series of years. Thus situated, Bhugeerutha beheld her wandering there, and again engaged in severe austerities. With these austerities, O son of Rughoo, Hura being greatly pleased, discharged

तस्यां विसृज्यमानायां सप्तस्रोतांसि जज्ञिरे ।

ह्लादिनी पावनी चैव नलिनी च तथैव च । 15 ॥

तिस्रः प्राचीन्दिशं जग्मुर्गङ्गाः शिवजलाः पुभाः ।

सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी । 16 ॥

तिस्रश्चैता दिशं जग्मुः प्रतीचीन्तु शुभेदकाः ।

सप्तमी चान्वगात्तासां भगीरथमथानृपं । 17 ॥

भगीरथो ऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ।

प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत् । 18 ॥

Gunga towards the lake Vindoo. In her flowing forth seven streams were produced. Three of these streams,¹ beautiful, filled with water conveying happiness, Hladinee,² Pavunee,³ and Nulinee,⁴ directed their course eastward; while Sookhukshoo,⁵ Seeta,⁶ and Sindhoo,⁷ three pellucid mighty rivers flowed to the west. The seventh of these streams followed king Bhugeerutha. The royal sage, the illustrious Bhugeerutha, seated on a resplendant car, led the way, while Gunga followed. Pouring down from the sky

¹ Literally, "three Gungas." Wherever a part of Gunga flows, it is dignified with her name: thus the Hindoos say the Gunga of Prayaga, &c.

² The giver of joy.

³ The purifier.

⁴ Abounding with water.

⁵ Beautiful eyed.

⁶ White.

⁷ Probably the Indus.

गगणात् शङ्करशिरस्ततो धरणिमागता ।

वसर्पत जलन्तत्र तीव्रशब्दपुरस्कृतं । 19 ॥

मत्स्यकच्छपसंघैश्च शिशुमारगणैस्तथा ।

पतद्भिः पतितैश्चैव व्यरोचत वसुन्धरा । 20 ॥

ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा ।

व्यालोकयन्त ते तत्र गगणाद्गतां गतान्कदा । 21 ॥

विमानैर्नगराकारैर्हयैर्गजवरैस्तथा ।

पारिप्लवगताश्चापि देवतास्तत्र विस्मिताः । 22 ॥

तद्द्रुतमिमं लोके गङ्गावतरमुत्तमं ।

दिदृक्षुवो देवगणाः समीयुरमितौजसः । 23 ॥

upon the head of Shunkura, and afterward upon the earth, her streams rolled along with a clear shrill sound. The earth was willingly chosen by the falling fishes, the turtles, the porpoises, and the birds. The royal sages, the Gundhurvas, the Yukshas, and the Siddhas beheld her falling from the æther to the earth; yea the gods, immeasurable in power, filled with surprize, came thither with chariots resembling a city, horses, and elephants, and litters, desirous of seeing the wonderful, and unparalleled descent of Gunga into the world. Irradiated by the descending gods, and the splendor

संपतद्भिः सुरगणैस्तेषाञ्चाभरणैर्जसा ।

शतादित्यमिवाभाति गगणं गततोयदं । 24 ॥

शिशुमारोरगगणैर्मनैरपि च चञ्चलैः ।

विद्युद्भिरिव विलिप्तैराकाशमभवत्तदा । 25 ॥

पाण्डुरैः सलिलोत्पीडैः कीर्यमाणैः सहस्रधा ।

शारदाम्रैरिवकीर्णं गगणं हंससंघैः । 26 ॥

क्वचिद्भुततरं याति कुटिलं क्वचिदायतं ।

विनतं क्वचिदुद्धतं क्वचिद्याति शनैःशनैः । 27 ॥

सलिलेनैव शलिलं क्वचिद्भ्याहतं पुनः ।

मुहुर्दुर्द्धपथं गत्वा पपात वसुधां पुनः । 28 ॥

of their ornaments, the cloudless atmosphere shone with the splendor of an hundred suns, while by the uneasy porpoises, the serpents, and the fishes, the air was coruscated as with lightnings. Through the white foam of the waters, spreading in a thousand directions, and the flights of water fowl, the atmosphere appeared filled with autumnal clouds. The water, pure from defilement, falling from the head of Shunkura, and thence to the earth, ran in some places with a rapid stream, in others in a tortuous current; here widely spreading, there descending into caverns, and again spouting upward; in

तच्छृङ्गसिरो भ्रष्टं भ्रष्टं भूमितले पुनः ।
 व्यरोचत तदा तोयं निर्मलं गतकल्मषं । 29 ॥
 तत्रर्षिगणगन्धर्वा वसुधातलवासिनः ।
 भवाङ्गपतितं तोयं पवित्रमिति पश्युः । 30 ॥
 श्लाघात्प्रपतिता ये च गगणाद् वसुधातलं ।
 कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः । 31 ॥
 धूतपाषाः पुनस्तेन तोयेनाय शुभान्विताः ।
 पुनराकाशमाविश्य स्वर्लोकान् प्रतिषेदिरे । 32 ॥
 मुमुदे मुदितो लोकस्तेन तोयेन भासता ।
 कृताभिषेको गङ्गायां बभूव गतकल्मषः । 33 ॥

some places it moved slowly, stream uniting with stream, while repelled
 in others, it rose upwards, and again fell to the earth. Knowing its purity,
 the sages, the Gundhuras, and the inhabitants of the earth, touched the
 water, fallen from the body of Bhuva.¹ Those who, through a curse, had
 fallen from heaven to earth, having performed ablution in this stream, became
 free from sin. Cleansed from sin by this water, and restored to happiness,
 they entered the sky, and returned again to heaven. By this illustrious stream
 was the world rejoiced ; and by performing ablution in Gunga, became free from
 impurity.

¹ Shiva, the existent.

भगीरथो हि राजर्षिर्दिव्यं स्यन्दनमास्थितः ।

प्रायादग्रे महातेजास्तं गङ्गा पृच्छतोऽन्वगात् । 34 ॥

देवाः सर्षिगणाः सर्वे दैत्यदानवराक्षसाः ।

गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः । 35 ॥

सर्ष्वाम्भारसो राम भगीरथरथानुगाः ।

गङ्गामन्वगमन् प्रीताः सर्वे जलचराश्च ये । 36 ॥

यतो भगीरथो राजा ततो गङ्गा यशस्विनी ।

जगाम सरितां श्रेष्ठा सर्वपापप्रणाशिनी । 37 ॥

ततो हि यजमानस्य जज्ञोरद्भुतकर्मणः ।

गङ्गा संप्लावयामास यज्ञवाटं महात्मनः । 38 ॥

The royal sage Bhugee-rutha, full of energy, went before, seated on his resplendent car, while Gunga followed after. The gods, O Rama, with the sages, the Dityas, the Danuvas, the Rakshuses, the chief Gundhurvas, and Yukshas, with the Kinnuras, the chief serpents, and all the Upsuras, together with the aquatic animals, following the chariot of Bhugee-rutha, attended Gunga. Whither king Bhugee-rutha went thither went the renowned Gunga, the chief of streams, the destroyer of all sin.

After this, Gunga in her course inundated the sacrificial ground of the

तस्यावलेपलं ज्ञात्वा क्रुद्धो जह्नुश्च राघव ।
 अपिवत्तु जलं सर्वं गङ्गायाः परमाद्भुतं । ३९ ॥
 ततो देवाः सगन्धर्वा ऋषयश्च सुविस्मिताः ।
 पूजयन्ति महात्मानं जह्नुं पुरुषसत्तमं । ४० ॥
 गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः ।
 ततस्तथेहा महातेजाः आत्राभ्यामसृजत्प्रभुः । ४१ ॥
 विसृज्य गङ्गां राजेन्द्रं ज्ञात्वा प्राप्तं भगीरथं ।
 पूजयित्वा यथान्यायं यज्ञवाटमुपगमत् । ४२ ॥
 तस्माज्जह्नुसुता गङ्गा प्रोच्यते जाह्नवीति च ।
 जगाम च पुनर्गङ्गा भगीरथरथानुगा । ४३ ॥

great Juhnnoo, of astonishing deeds, who was then offering sacrifice. Juhnnoo,
 O Raghuva, perceiving her pride, enraged, drank up the whole of the water of
 Gunga : a most astonishing deed ! At this the gods, the Gundhurvas, and
 the sages, exceedingly surprized, adored the great Juhnnoo, the most excellent
 of men, and named Gunga the daughter of this great sage. The illustrious
 chief of men, pleased, discharged Gunga from his ears. Having liberated
 her, he, recognizing the great Bhugee-rutha, the chief of kings, then present,
 duly honoured him, and returned to the place of sacrifice. From this did
 Gunga, the daughter of Juhnnoo, obtain the name Jahnuvee.

सागरञ्चापि संप्राप्ताः सा सरित्प्रवरा तदा ।
 रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्मणाः । 44 ॥
 भगीरथो ऽपि राजर्षिर्गङ्गामादाय यत्नतः ।
 पितामहान् भस्मकृतान् पश्यद्गतचेतनः । 45 ॥
 अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमं ।
 स्नावयत् घृतपाप्मानः स्वर्गं प्राप्ता रघूत्तम । 46 ॥
 स गत्वा सागरं राजा गङ्गयानुगतस्तदा ।
 प्रविवेश तलं भूमेर्यत्र ते भस्मसाकृताः । 47 ॥
 भस्मन्युचाप्युते राम गङ्गायाः सलिलेन वै ।
 सर्वलोकप्रभुर्ब्रह्मा राजानमिदम्ब्रवीत् । 48 ॥

Gunga now went forward again, following the chariot of Bhugee-rutha. Having reached the sea, the chief of streams proceeded to Patala, to accomplish the work of Bhugee-rutha. The wise and royal sage, having with great labour conducted Gunga thither, there beheld his ancestors, reduced to ashes. Then, O chief of Rughoo's race, that heap of ashes, bathed by the excellent waters of Gunga, and purified from sin, the sons of the king obtained heaven. Having arrived at the sea the king, followed by Gunga, entered the subterraneous regions, where lay the sacred ashes. After these, O Rama, had been laved by the water of Gunga, Bruhma, the lord of all, thus addressed the king: "O chief of men, thy predecessors, the sixty thousand

तारिता नरशार्दूल त्वया पूर्वपितामहाः ।

वर्धं पुत्रसहस्राणि सगरस्य महात्मनः । 49 ॥

अक्षयः सगरस्यायं नाम्ना ख्याते महोदधिः ।

व्यक्तं सागर इत्येव ख्यातिं लोके गमिष्यति । 50 ॥

सागरस्य जलं लोके यावत् स्यास्यति पार्थिव ।

सगरस्यात्मजाः सर्वे दिवि स्यास्यन्ति देववत् । 51 ॥

इयञ्च दुहिता ज्येष्ठा तव गङ्गा भविष्यति ।

भागोरथीति विख्याता त्रिषु लोकेषु भूपते । 52 ॥

गङ्गेति गमनाद्भूमेः ख्याता भागीरथीति च ।

भविष्यति सरिच्छ्रेष्ठा लोके त्रिपथगेति च । 53 ॥

sons of the great *Sugura*, are all delivered by thee: and the great and perennial receptacle of water, called by *Sugura's* name, shall henceforth be universally known by the appellation of *Sagura*.¹ As long, O king, as the waters of the sea continue in the earth, so long shall the sons of *Sugura* remain in heaven, in all the splendor of gods. This *Gunga*, O king, shall be thy eldest daughter, known throughout the three worlds (by the name) *Bhagee-ruthee*; and because she passed through the earth, the chief of rivers shall be called *Gunga*² throughout the universe. (She shall also be) called *Triputha-ga* on account of her proceeding forward in three different directions, water-

¹ *Sagura* is one of the most common names for the sea which the Hindoos have.

² From the root *Gum*, signifying motion.

त्रिपयगेति नामास्यास्त्रिमार्गगमनादिदं ।
 त्रीन्लोकान्प्लावयत्या वै सुरर्षिभिरुदाहृतं । 54 ॥
 द्वितीयञ्चापि गङ्गेति गां गताया विशाम्पते ।
 भागीरथीति चाप्येतत् तृतीयनाम सुव्रत । 55 ॥
 त्वत्प्रीत्या च भविष्यन्ति मत्प्रीत्या च विचक्षणा ।
 यावत्तु भुवि गङ्गेति भविष्यति महानदी । 56 ॥
 तावत्तवाक्षया कीर्त्तिर्लोकेषु विचरिष्यति ।
 पितामहानां सर्वेषां त्वमत्र मनुजाधिप । 57 ॥
 कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय ।
 पूर्वकेण हि ते राजंस्तेनातिथशसा तदा । 58 ॥

ing the three worlds. Thus is she named by the gods and the sages: she is called Gunga, O sovereign of the Vashyas, on account of her flowing through Gang;¹ and her third name, O thou observer of vows, is Bhagee-ruthee. O accomplished one, through affection to thee, and regard to me, these names will remain: as long as Gunga, the great river, shall remain in the world, so long shall thy deathless fame live throughout the universe. O lord of men, O king, perform here the funeral rites of all thine ancestors. Relinquish thy vows,² O king. This devout wish of theirs was not obtained by thine ancestors.

¹ The Earth.

² The end of thy vows is accomplished, therefore now relinquish thy vows of being an ascetic.

धर्मिणां प्रवरेणाय नैष प्राप्तो मनोरथः ।
 तथैवांशुमता वत्स लोके ऽप्रतिमतेजसा । 59 ॥
 गङ्गां प्रार्थयमानेन न प्राप्तः काम एष हि ।
 राजर्षिणा गुणवता महर्षिसमतेजसा । 60 ॥
 मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च ।
 द्विलीनेन महाभाग तव पित्राति तेजसा । 61 ॥
 पुनर्न शकितं तेन गङ्गां प्रार्थयता न ह ।
 सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ । 62 ॥
 प्राप्नोषि परमं लोके यशः परमसम्मतं ।
 तच्च गङ्गावतरणं त्वया कृतमरिन्दम । 63 ॥

highly renowned, chief among the pious; not by Ungshooman, unparalleled in the universe, so earnestly desiring the descent of Gunga, O beloved one, was this object of desire obtained. Nor, O possessor of prosperity, O sinless one, could she be (obtained) by thine illustrious father Dwileepa, the Rajurshi eminently accomplished, whose energy was equal to that of a Muhurshi,¹ and who, established in all the virtues of the Kshutras, in sacred austerities equalled myself. This great design has been fully accomplished by thee, O chief of men; thy fame, the blessing so much desired, will spread throughout the world. O subduer of enemies, this descent of Gunga has been

¹ See note, page 100.

अनेन भगवान् प्राप्ते धर्मस्यायतनं महत् ।
 स्नावयस्व त्वमात्मानं नरोत्तम सदेचिते । 64 ॥
 सलिले पुरुषश्चेष्ट शुचिः पुण्यफलो भव ।
 पितामहानां सर्वेषां कुरुष्व सलिलक्रियां । 65 ॥
 स्वस्ति ते ऽस्तु गमिष्यामि स्वर्लोकं नरपुङ्गव ।
 इत्येवमुक्त्वा देवेशः सर्वलोकपितामहः । 66 ॥
 यथागतं तथागच्छद्देवलोकं महायशाः ।
 भगीरथस्तुराजर्षिः कृत्वा तेषां जलक्रियां । 67 ॥
 जथाक्रमं यथान्यायं सागराणां महायशाः ।
 कृतोदकः शुची राजा स्वपुरं प्रविवेश ह । 68 ॥

effected by thee. This Gunga is the great abode of virtue : by this deed thou art become possessed of the divinity itself. In this stream constantly bathe thyself, O chief of men ; purified, O most excellent of mortals, be a partaker of the fruit of holiness ; perform the funeral ceremonies of all thy ancestors. May blessings attend thee, O chief of men : I return to heaven." The renowned one, the sovereign of the gods, the sire of the universe, having thus spoken, returned to heaven.

King Bhugee-rutha, the royal sage, having performed the funeral ceremonies of the descendants of Sugura, in proper order of succession, according to

समद्वार्या नरश्रेष्ठ खराज्यं प्रशशास ह ।
 प्रमुमोद च लोकस्तं नृपमासाद्य राघव । 69 ॥
 नष्टशोकः समद्वार्या बभूव विगतज्वरः ।
 एष ते राम गङ्गाया विस्तरो ऽभिहितो मया । 70 ॥
 खस्ति प्राप्नुहि भद्रन्ते सन्ध्याकाले ऽतिवर्त्तते ।
 धन्यं यशस्यमायुष्यं पुत्त्र्यं स्वर्ग्यमथापि च । 71 ॥
 यः आवयति विप्रेषु क्षत्रियेष्वितरेषु च ।
 प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च ।
 इदमाख्यानमायुष्यं गङ्गावतरणं शुभं । 72 ॥

the ordinance ; the renowned one, having also, O chief of men, performed
 the customary ceremonies, and purified himself, returned to his own city,
 where he governed the kingdom. Having (again), O Raghuva, possessed of
 abundant wealth, obtained their king, his people rejoiced ; their sorrow was
 completely removed ; they increased in wealth and prosperity, and were
 freed from disease.

Thus, O Rama, has the story of Gunga been related at large by me. May
 prosperity attend thee ; may every good be thine. The evening is fast receding.
 He who causes this relation, securing wealth, fame, longevity, posterity, and
 heaven, to be heard among the brahmans, the Kshutriyas, or the other tribes
 of men, his ancestors rejoice, and to him are the gods propitious : and he who

यः शृणोति च काकुत्स्थ सर्वान् कामानवाप्नुयात् ।
सर्वे पापाः प्रणश्यन्ति आयुः कीर्त्तिश्च वर्द्धते । 73 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे गङ्गावतरणं ।

hears this admirable story of the descent of Gunga, ensuring long life, shall obtain, O Kakootstha, all the wishes of his heart. All his sins shall be destroyed, and his life and fame be abundantly prolonged.

End of the thirty-fifth Section, describing the descent of Gunga.

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः ।
 विस्मयं परमं गत्वा प्रोवाचेदं वचस्तदा । 1 ॥
 अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया ।
 गङ्गावतरणं पुण्यं सागरस्यापि पूरणं । 2 ॥
 क्षणभूतेव सा रात्रिः संवृत्तेयं परन्तप ।
 इमां चिन्तयतः सर्वां निखिलेन कथान्तव । 3 ॥
 तस्य सा शर्व्वरी सर्वा मम सौमित्रिणा सह ।
 जगाम चिन्तयानस्य विश्वामित्रकथां शुभां । 4 ॥

SECTION XXXVI.

Having heard the words of Vishwa-mitra, Raghuva with Lukshmuna, full of astonishment, thus replied, "O brahman, most astonishing is this admirable story related by thee, of the sacred descent of Gunga and the filling of the sea with water.¹ To me, revolving in mind these thy words, O thou eminent in sacred austerities, this night has appeared but an instant. By me and Soumitri has this whole night been spent in reflecting on the excellent words of Vishwa-mitra." The clear dawn of the morning now

¹ The sea, though dug before the descent of Gunga, is by the Hîndoos supposed to have been empty of water.

ततः प्रभाते विमले विश्वामित्रं तपोधनं ।

उवाच राघवो वाक्यं कृतान्तिकमरिन्दमः । 5 ॥

गता भगवती रात्रिः श्रोतव्यं परमाद्भुतं ।

तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीं । 6 ॥

नैरेवा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणां ।

भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता । 7 ॥

तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः ।

सन्तारं कारयामास सधिसंघस्य कौशिकः । 8 ॥

उत्तरं तीरमासाद्य ततः स मुनेषुक्लवः ।

अपश्यत्तत्र निरतां स्तापसान्नियतव्रतान् । 9 ॥

appearing, Raghava, the subduer of enemies, again said to Vishwa-mitra, rich in sacred austerities, who had already performed his morning devotions, "This divine night has passed in conversation wonderful to be heard; let us cross the chief of streams, the pure river Triputha-ga. This boat, the gentle conveyance of the sages employed in holy deeds, the sages knowing thee, the divine one, to be here, have speedily brought." Hearing these words of the great Raghava, the son of Kooshika caused the company of sages to be wafted over.

Arrived on the north side, the chief of sages beheld there the ascetics incessantly devoted to the fulfilment of their sacred vows, and paying them the

स तान् संपूज्य विधिवज्जगाम सहस्रावधवः ।

विशालस्य पुरीं रम्यां दिव्यां स्वर्गपुरीमिव । 10 ॥

तत्र रामो महाबुद्धिर्विश्वामित्रमिदं तदा ।

यप्रच्छ ग्राञ्जलिर्भूत्वा वैशालीं प्राप्यतां पुरीं । 11 ॥

कतमो राजवंशो ऽयं विशालायां महामुने ।

श्रोतुमिच्छामि भद्रन्ते परं कौतहलं हि मे । 12 ॥

तस्य तद्वचनं श्रुत्वा रामस्य मुनिपुङ्गवः ।

आख्यातुं तत्समारेभे विशालस्य पुरातनं । 13 ॥

श्रूयतां राम शक्रस्य कथां कथयतः शुभां ।

अस्मिन्देष्टे तु यद्वृत्तं शृणु तत्त्वेन राघव । 14 ॥

customary honours, departed with *Raghuva* to the pleasant city of *Vishala*, resembling the divine abode of the gods. Arrived at the city, built by *Vishala*, *Rama*, profound in understanding, with hands respectfully joined, addressed *Vishwa-mitra*, "O great sage, what royal and august family is there in *Vishala*? I desire to hear; prosperity attend thee; (in hearing these things) I feel high enjoyment." At these words of *Rama*, the chief of sages began to relate the ancient affairs of *Vishala* (saying) "Attend, O *Rama*, to me relating the admirable story of *Shukra*, O *Raghuva*, hear the things which formerly happened in this country:

पूर्व्वं कृतयुगे राम दितेः पुत्रा महाबलाः ।
 अदितेश्च महागा वीर्यवन्तः सुधार्मिकाः । 15 ॥
 भ्रातरः स्पर्द्धिनः पुत्राः कश्यपस्य महात्मानः ।
 मातृस्वसेयाः सापत्न्याः परस्परजिगीषवः । 16 ॥
 ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनां ।
 अमरा विज्वराश्चैव कथं स्यामे! निरामयाः । 17 ॥
 तेषां वित्तयतां तत्र बुद्धिरासीत्सुनिश्चिता ।
 क्षीरोदसागरं सर्व्वे मञ्जीमः सहिता वयं । 18 ॥
 नानौषधीः समाहृत्य प्रतिष्य च ततस्ततः ।
 यदत्रोत्पत्स्यते सारं तत्पास्यामस्तुते वयं । 19 ॥

“ Formerly, O Rama, in the *Sutya Yooga*, the mighty sons of Diti, and those of Uditi, prosperous, puissant, and truly virtuous, sons of the great *Kushyupa*, and respectively the children of sisters, who were wives of the same husband, these brethren, mutually eager for supremacy, haughtily contemned each other. Upon this, O chief of men, a thought arose in the minds of these great ones, How may we become immortal, incorruptible, and free from disease? Thus reflecting, they formed a resolution, ‘Bringing a variety of medicines, and throwing them here and there, we all will unitedly churn the sea *Ksheeroda*.¹ The quintessence which will be produced we will

¹ The ocean of milk.

तेनाजरामरा लोके भविष्यामो गतज्वराः ।
 तेजेवीर्यबलोपेताः कान्तिद्युतिसमन्विताः । 20 ॥
 इति ते निश्चयं कृत्वा ममशुर्वहणालयं ।
 मथ्यानं मन्दरं कृत्वा योक्त्रं कृत्वा च वासुकिं । 21 ॥
 अथ वर्षसहस्रेण योक्त्रसर्पशिरांसि च ।
 वमन्तो ऽतिविषं तत्र ददं शुद्धशनेः शिलाः । 22 ॥
 उत्पपाताग्निसंकाशं हालाहलमहाविषं ।
 तेन दग्धं जगत्सर्व्वं सदेवासुरमानुषं । 23 ॥

then drink. Thus shall we become immortal, incorruptible, free from disease, possessed of vigour, and might, and be clothed in refulgence and glory.

Having thus determined, making *Mundura* the churning staff, and *Vasooki* the agitating rope, they churned the sea, the residence of *Vuroona*, for a thousand years, the heads of the serpent, the agitating rope, meanwhile biting the rock vomited dreadful poison. By this was produced a fiery and most poisonous venom, which inflamed the whole world, together with the gods, the infernals, and men. Seeking an asylum, the gods repaired to the great deity

B b b 3

अथ देवा महादे वंशंकरं शरणार्थिनः ।
 जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः । 24 ॥
 एवमुक्तास्ततो देवैर्देवदेवेश्वरः अभुः ।
 आदुरासीत्ततो ऽत्रैव शङ्खचक्रधरो हरिः । 25 ॥
 उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः ।
 देवतैर्मथ्यमाने तु यत्पूर्वं समुपस्थितं । 26 ॥
 तत्क्षीयं सुरश्रेष्ठ सुराणामग्रजे हि यत् ।
 अग्रपूजामिह स्थित्वा गृहाणेदं विषं प्रभो । 27 ॥
 इत्युक्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत ।
 देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यन्तु शार्ङ्गिणः । 28 ॥

Shunkura, the lord of beasts, even to *Roodra*; and crying 'Save! save!' stood before him. The divine one, the sovereign of the gods, the lord of all, thus addressed by the gods, rendered himself visible. *Huri* also, possessor of the conch and the discus, appeared there, and, smiling, thus addressed *Roodra*, lord of the trident,¹ 'O chief of gods, whatever is first produced in this sea, now churned by the gods, belongs to thee; for thou art the first born among the gods. O chief one, receive the first tribute placed here; (receive) this venom.' Having said this, the lord of the celestials disappeared. At these words of *Sharngin*, *Huri*, beholding the terror of the gods, received the

¹ "Trident." *Trisool* or threeforked weapon. This is part of the insignia by which *Shiva* is often described.

हृलाहलं विषं घोरं संजगाहामृतोषमं ।

देवम्विसृज्य देवेषां जगाम भगवान् हरः । 29 ॥

ततो देवासुराः सर्वे ममस्यू रघुनन्दन ।

प्रविवेशाय पातालं मथानः पर्वतोत्तमः । 30 ॥

ततो देवाः सगन्धर्वास्तुष्टुवुर्मधुसूदन ।

त्वं गतिः सर्वभूतानां विशेषेण दिवौकसां । 31 ॥

पालयास्मान्महाबाहो गिरिमुद्धर्तुमर्हसि ।

इति श्रुत्वा हृदीकेशः कामठं रूपमास्थितः । 32 ॥

dreadful poison, as though it had been *Umrita*. The sovereign of the gods, the divine *Hura*, having dismissed the celestials, departed.

"After this, O son of *Rughoo*, the gods, and the *Usooras* churned again, and the churning staff, the mighty mountain, penetrated even to *Patala*. Upon this the gods, with the *Gundhurvas*, praised¹ the destroyer of *Mudhoo*: "Thou art the asylum of all creatures, the peculiar asylum of the celestial tribes: preserve us, O thou of mighty arm. Thou alone art able to raise up the mountain." Hearing this, *Hrisheekesha*² assumed the form of a tortoise, and re-

¹ This is exactly in the Hindoo mode: whenever a person of this nation wishes to obtain a favour, if he be permitted, he will begin by egregiously flattering the person on whom he hopes to prevail.

² A name of *Vishnoo*. From *Hrisheeka* and *Eesha*. *Hrisheeka* is a term used to denote the ten organs of the body, five of action and five of perception; among the latter of which is reckoned the mind. *Eesha* denotes lord or governor.

पर्वतं पृथतः कृत्वा शिष्ये तत्रोदधौ हरिः ।
 पर्वताग्रन्तु लोकात्मा हस्तेनाक्रम्य केशवः । 33 ॥
 देवानां मध्यतः स्थित्वा ममस्य पुरुषोत्तमः ।
 अथ वर्षसहस्रेण आयुर्वेदमयः पुमान् । 34 ॥
 उदतिष्ठत्सुधर्मात्मा सदाः सकमण्डलुः ।
 अथ धन्नन्तरिर्नाम अप्सराश्च सुवर्चसः । 35 ॥
 अप्सु निर्मयनादेव रसात्तस्माद्वरस्त्रियः ।
 उत्पेतुर्मनुजश्चेक तस्मादप्सरसो ऽभवन् । 36 ॥

ceiving the mountain on his back, the divine Huri¹ lay down in the sea;
 Keshuva,² the spirit of the universe, with his hand taking hold of the peak
 of the mountain Poorooshottuma³ now churned the sea, standing in the midst
 of the gods. In a thousand years' churning arose, with his staff and Kumun-
 duloo the sacred personage Dhunnunturi, filled with the science of medicine,
 Afterwards were produced the resplendent Upsuras. Produced by the churn-
 ing in the waters (Upsoo), and from⁴ Rusa, these beautiful damsels were

¹ Huri, another name of Vishnoo.

² Keshuva, another name of Vishnoo; which name, according to the pundits, is composed
 ka, Brumba; eesha, Shiva, and va, Vishnoo.

³ Another name of Vishnoo, composed of Pooroosha a male, and Oottuma chief or excel-

⁴ Up means water, the 7th case plural of which is Upsoo, from which, and from Rusa
 sensation of taste, is formed the term Upsurus.

यष्टिः कोट्योऽभरन्तासामप्सराणां सुवर्चसां ।
 दिव्यानां दिव्यरूपाणां दिव्याभरणवाससां । 37 ॥
 रूपयौवनमाधुर्यगुणाढ्यानां रघूत्तम ।
 असंख्येया बभूवुश्च यास्तासां परिचारिकाः । 38 ॥
 न ताः स्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः ।
 अतिग्रहणात्ताश्च सर्वाः साधारणीकृताः । 39 ॥
 वरुणस्य ततः कन्या वारुणी रघुनन्दन ।
 उत्पन्ना रसात्तस्मान्मार्गमाणा परिग्रहं । 40 ॥
 दितेः पुत्रा न तां राम जगृज्ज्वरुणात्मजां ।
 अदितेस्तु सुता वीर जगृज्जस्तामनिन्दितां । 41 ॥

called *Upsuras*. Six hundred millions, O chief of men, were the number of
 these resplendent and divine *Upsuras*, of celestial form, adorned with glorious
 ornaments, and endowed with beauty, youth, sweetness, and every grace, O
 most excellent of *Rughoo's* race : their female attendants were innumerable.
 (Not having undergone the legal purification,) none of the gods or the *Danu-*
vas received these damsels in marriage ; hence they all remained without a lord.

“ After this, O son of *Rughoo*, was produced, the daughter of *Vuroona*,
Varoonee,¹ seeking for acceptance. The sons of *Diti*, O *Rama*, did not

¹ Spirituous liquors.

असुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः ।
 हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात्सुराः । 42 ॥
 उच्चैःश्रवा हयः श्रेष्ठो मणिरत्नञ्च कौस्तुभं ।
 उदतिष्ठन्नरश्रेष्ठ सोमदेवस्तथैव च । 43 ॥
 तुरगं देवराजाय कौस्तुभं केशवाय च ।
 धनन्तरिर्महातेजा लोकरक्षणात्तरः । 44 ॥
 आयुर्वेदमयो राम तथा साधारणः स्मृतः ।
 सुरासुराश्च गत्यर्द्धाः क्षोभयामासुरम्बुधिं । 45 ॥

receive the daughter of Vuroona ; upon which, O hero, the sons of Uditī ac-
 cepted the inestimable damsel. On this account therefore are the descendants
 of Diti called *Usooras*,¹ while the descendants of Uditī, are termed *Sooras*.²
 By the reception of Varoonee the glad *Sooras* were filled with pleasure. After
 this, O chief of men, came up *Oochishruva*, the chief of horses, and the chief
 of jewels *Koustoobha*, and the god *Soma*.³ To the sovereign of the gods⁴
 was the horse presented, and to *Keshuva* the jewel *Koustoobha*. Formed

¹ *Usoora*, rejecting spirituous liquors. *Soora*, means any fermented liquor.

² *Sooras*, or those drinking spirituous liquors.

³ The moon, in mythology *Soma*, *chandra*. &c.

⁴ *Indra*.

ततो दीर्घेण कालेन चेत्पन्ना कमलालया ।

अतीव रूपसंपन्ना प्रथमे वयसि स्थिता । 46 ॥

सर्वाभरणपूर्णक्री सर्वलक्षणललिता ।

मुकुटाङ्गदचित्राङ्गो नीलकुक्षितमूर्धजा । 47 ॥

तप्तहाटकसंकाशा मुक्ताभरणभूषिता ।

चतुर्भुजा महादेवी पद्महस्ता वरानना । 48 ॥

सा च देवी ततोत्पन्ना पद्मा श्रीर्लोकपूजिता ।

सा पद्मा पद्मनाभस्य ययौ वत्सस्थलं हरेः । 49 ॥

of the science of medicine, the illustrious Dhunnunturi, eminent in the preservation of the universe, remained for the use of all.

The gods, the *Usooras*, and the *Gundhurvas*, again agitating the sea, after a long time appeared the great goddess inhabiting the lotos, clothed with superlative beauty, in the first bloom of youth, covered with ornaments, and bearing every (auspicious) sign, adorned with a crown, with bracelets on her arm, her jetty locks flowing in ringlets, and her body which resembled burning gold adorned with ornaments of pearls. This great goddess appeared with four arms, holding a lotos in her hand, her countenance incomparable in beauty. Thus was produced, the goddess *Pudma*,¹ or *Shree*,² adored by the whole universe, *Pudma*, by name. She took up her abode in the bosom of *Pudma-nabha*, even of *Huri*.

¹ The water-lily.

² Prosperity.

उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमं ।

अथ तस्य कृते राम महानासीकुलक्षयः । 50 ॥

अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन् ।

एकतामंगमन् सर्वे असुरा राक्षसेः सह । 51 ॥

युद्धमासीन्महाधोरं वीर त्रैलोक्यमेहनं ।

यदा क्षयं गतं सर्वं तदा विष्णुर्महाबलः । 52 ॥

अमृतं सोऽहरत्तूष्मं मायामास्थाय मोहिनीं ।

ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमं । 53 ॥

Afterward, O chief of men, was produced the excellent *Umrita*, upon which ensued, O Rama, a tremendous slaughter in these two families. The sons of *Uditi* fought with the sons of *Diti*. All the *Usooras* with the *Rakshuses* coming together, O hero, there was a dreadful combat astonishing to the universe. When all were exhausted, *Vishnoo* the mighty, assuming, by illusion, the form of a captivating damsel, speedily stole the *Umrita*. The *Usooras* having gone into the presence of the imperishable *Vishnoo*, the chief of beings, were crushed in the fight, by the mighty *Vishnoo*, the

संपिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना ।
 अदितेरात्मजा वीरा दितेः पुत्रान्निजघ्निरै । 54 ॥
 अस्मिन् घोरं महायुद्धे दैतेयादित्ययोर्मृगं ।
 निहत्य दितिपुत्रांस्तु राज्यं प्राप्य पुरन्दरः ।
 प्रशास मुदितो लोकान् सर्षिसंघान् सचारणान् । 55 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते ऽमृतोत्पत्तिः ।

pervader of all : thus by the heroic sons of *Uditi* were the sons of *Diti* slain. In this most dreadful conflict between the *Diteyas* and the celestials, the former being subdued, *Poorundura* received the kingdom, and with joyful mind governed the universe, with the sages, and the *Charunas*.

Thus far the thirty-sixth Section, describing the production of the *Umrita*.

C c c 3

हतपुत्रा ततो देवैर्दितिः परमदुःखिता ।
 मारीचं कश्यपं नाम भर्तारमिदम्ब्रवीत् । १ ॥
 हतपुत्रास्मि भगवन् पुत्रैः शक्रादिभिस्तु व ।
 शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोर्जितं । २ ॥
 साहन्तपश्चरिष्यामि गर्भमाधातुमर्हसि ।
 तत्र मे शक्रहन्तारं पुत्रन्तं जनयिष्यसि । ३ ॥
 तस्यास्तद्धनं श्रुत्वा मारीचः कश्यपस्तदा ।
 प्रत्युवाच महातेजा दितिं परमदुःखितां । ४ ॥

SECTION XXXVII.

Thus bereft of her children by the gods, the goddess Diti, full of distress, addressed her husband Kushyupa, the son of Mureecha, "O divine one, by Indra and the rest of thy sons, am I bereft of children. I desire an Indra-destroying son, the fruit of long austerities. Those austerities will I perform; but to bestow conception is thine; this obtained, I shall produce a son capable of destroying Indra." The son of Mareecha, the illustrious Kushyupa, hearing her words, replied to the deeply afflicted Diti, "Be this blessing

एवं भवतु भद्रं शुचिर्भव तपाधने ।
 जनयिष्यसि पुत्रं त्वं शक्रहन्तारमीप्सितं । 5 ॥
 पूर्णं वर्षसहस्रन्त्वं शुचिर्यदि भविष्यसि ।
 पुत्रं त्वं शक्रहन्तारं मत्तो वै जनयिष्यसि । 6 ॥
 एवमुक्त्वा महातेजाः पाणिना सममार्ज्जतां ।
 संस्पृश्य चोक्त्वा स्वस्तीति जगाम तपसे मुनिः । 7 ॥
 गते तस्मिन्नुष्णश्चेष्ट दितिः परमहर्षिता ।
 उदकप्रस्रवणे देशे तप आतिष्ठदुत्तमं । 8 ॥
 चरन्त्यास्तु तपस्तस्याः परां सन्नतिमास्थितः ।
 परिचर्यां स्वयं शक्रश्चकारोपेत्य तत्परः । 9 ॥

thine; peace be to thee, remain pure, O devout one, and thou shalt bear
 the desired son, capable of destroying *Indra*. Continuing pure for a full
 thousand years, through me shalt thou conceive an *Indra*-destroying son."
 Having thus spoken, the energetic sage gently stroked her with his hand.
 After touching her, and saying "Happiness attend thee," he departed to
 practise austerities. He being gone, O chief of *Rughoo*'s race, *Diti* full of
 joy, remained performing sacred austerities near a stream of flowing water.

Shukra himself now coming, he, thoroughly versed in delusion, stood near
 her engaged in sacred austerities, and attending her, *Poorundura* carefully

समित्कुशं फलं मूलं पुष्पमग्निन्तथा जलं ।
 अथ नवानाजहार तस्याः काले पुरन्दरः । 10 ॥
 गात्रसम्वाहनं कुर्वन् अमापनयनन्तथा ।
 अक्रः सर्वेषु कार्येषु दितिं परिचचार ह । 11 ॥
 गते वर्षसहस्रे तु दशाने रघुनन्दन ।
 दितिः प्रीता सहस्राक्षमिदं वचनमब्रवीत् । 12 ॥
 प्रीता ते ऽहं सहस्राक्षदशवर्षाणि पुत्रक ।
 अवशेषाणि भद्रान्ते द्रष्टुमिभ्रातरन्ततः । 13 ॥
 तमहं त्वत्पुत्रं समाधास्ये यथा तथा ।
 सौमित्रेणैव सहितस्त्वं हि राज्यमवाप्स्यसि । 14 ॥

brought in due season the sacrificial wood, and the *Koosha*,¹ with fruits, and roots, and flowers, and water, and fire. Constantly rubbing her body, and chasing away fatigue, he attended her through all the sacred ceremonies.

O son of *Rughoo*, When only ten years remained of the thousand, *Diti*, highly pleased, said to the thousand-eyed god, "I am gratified, O thousand-eyed one; when ten years more are expired, thou wilt behold an excellent brother; with peculiar efforts have I on thine account obtained this son. With this excellent brother shalt thou share the kingdom." Having spoken

¹ The sacred grass, *Poa cynosuroides*.

एवमुक्त्वा ततः शक्रं विश्वस्ता शक्रसन्निधौ ।
 कृतपादा शिरःस्थाने दितिः सुप्ताप राक्षस । 15 ॥
 दृष्ट्वा ताम् शुचिं शक्रः पादतः कृतमूर्ध्जं ।
 कृतपादां शिरःस्थाने मुमोद च जहास च । 16 ॥
 तस्याः शरीरं विवृतं प्रविश्य बलसूदनः ।
 बिभेद सप्तधा गर्भं वज्रेण शतपर्वणा । 17 ॥
 एकैकशृङ्गि गर्भांशं पुनश्चिच्छेद सप्तधा ।
 विष्फुरन्तं बलाद्राम रुदन्तश्चार्त्तया गिरा । 18 ॥
 भिद्यमानस्तदा गर्भः कुक्षौ वज्रेण वज्रिणा ।
 हरोद सुखरं राम ततो दितिरबुध्यत । 19 ॥

thus to Shukra, Diti somewhat relaxed by her confidence in Shukra, slept near Shukra, with her feet occupying the place of her head. Seeing her thus become impure, through the locks of her head touching her feet, and her head occupying the place of her feet, Shukra rejoicing laughed aloud. The subduer of Bala, with the Vajra (in his hand), the weapon with an hundred protuberances, then entering her exposed body divided the foetus into seven pieces, and each of these, alive and uttering cries of distress, he again divided into seven. Thus mangled with the Vajra, O Rama, the foetus in the womb wept with a loud voice; upon which Diti understood (the matter).

मा रोदीरिति तं शक्रः ग्रहदन्तमभाषत ।
 बिभेद चैनं वज्रेण रुदन्तमपि वासवः । 20 ॥
 न हन्तव्यो न हन्तव्य इति तं दितिर्ब्रवीत् ।
 निर्ययोच ततः शक्रो मातुर्वचनगौरवात् । 21 ॥
 आज्ञलिङ्गाब्रवीद्देवीं विनिःसृत्यागतः स्थितः ।
 अशुचिर्देवि सुमासि पादयोः कृतमूर्द्धजा । 22 ॥
 लब्ध्वा तदन्तरञ्चाहं मद्विनाशार्थमाहितं ।
 गर्भन्ते हतवान्देवि तन्मे त्वं क्षन्तुमर्हसि । 23 ॥

Shukra then said to the weeping foetus, "Do not weep,"¹ and again, Vasuva pierced the sobbing foetus with the Vujra. Diti then cried to him, "It must not be destroyed, it must not be destroyed." At this Shukra, through filial regard,² came forth, and having stood with hands respectfully joined, thus addressed the goddess, "Thou, O goddess, wast sleeping, unclean through the production of thine head having touched thy feet. Having found an opportunity I therefore slew the foetus designed for my destruction. O goddess, it becomes thee to forgive me." The conceived foetus, being thus divided

They are said from this circumstance, to be called *Muroots*, from the prohibitive *Ma* and *Rooda*, *Marooda*, *cry not*.

² It is customary among the Hindoos for a person to call all his father's wives by the mean of mother.

एकोनपञ्चाशद्वत्ते भिन्ने गर्भे ततो दितिः ।
 सहस्राक्षं दुराधर्ममुवाच भृशदुःखिता । 24 ॥
 ममापराधाद्गर्भा ऽयं वज्रधा विदलीकृतः ।
 नापराधो ऽस्ति देवेश भवतः स्वहितैषिणः । 25 ॥
 एवं गते ऽपि वत्स त्वं प्रियं मे कर्तुमर्हसि ।
 इमे ते सप्तकाः सप्त महतो नाम विश्रुताः । 26 ॥
 चरन्वाज्ञाकराः सप्त वातस्कन्धेषु सप्तसु ।
 सहैभिर्मम पुत्रैस्तं महद्भिर्जहि शात्रवान् । 27 ॥
 ब्रह्मलोके चरन्त्वेके इन्द्रलोके तथापरे ।
 दिक्षु सर्वासु चैवान्ये विचरन्तु तवाज्ञया । 28 ॥

into forty-nine parts, Diti, deeply affected, said to the thousand-eyed one, difficult to be conquered, "Through my crime is this foetus divided into many parts. To thee, seeking merely thine own safety, there can be no fault imputed.¹ The case being thus, O sovereign of the gods, O beloved, grant my one request ; let these forty-nine be called Muroots, and, employed in thy commands, traverse the seven Vatuskundhas.² With these my seven sons, the Muroots, conquer thine enemies : let some of them traverse the world of

¹ This seems consonant with an idea pretty current among the Hindoos, that crimes committed merely with a view to a person's own safety or advantage, are, at most, but venial transgressions. When it is considered that in this idea are included lying, cheating, and in this instance a most brutal murder, it is easy to see what effect this must have on the morals and conduct of a nation, by whom these stories are heard with attention and reverence.

² The Vatuskundhas are those divisions of the atmosphere in which the different winds blow.

दिव्यमूर्तिधरा देवा महतो ऽमृतभोजनाः ।

तवैवाज्ञाकराः शक्र कुरुष्वेतद्वचो मम । 29 ॥

तस्यास्तद्वचनं श्रुत्वा शक्रः शक्तिमतांवरः ।

उवाच प्राञ्जलिर्व्याक्यमेवमस्त्विति राक्षस । 30 ॥

त्वत्कृतेनेव नाम्ना हि भविष्यति तवात्मजाः ।

ख्याता महत इत्येव दिव्यरूपा ममाज्ञया । 31 ॥

सर्वमेतद्यथात्य त्वं करिष्ये ऽहमशेषतः ।

अमृतप्राशिनः पुत्रा इमे ते सहिता मया । 32 ॥

विचरिष्यन्ति लोकांस्त्रीर्निर्भया विगतज्वराः ।

निवृत्ता भव भद्रन्ते करिष्ये वचनं तव । 33 ॥

Brahma, and others that of Indra, while others of them, at thy command, traverse the (different) points of the compass. Let the Muroots, become gods, possessing divine fame, and feeding on ambrosia, constantly performing thy commands, O Shukra, do according to my word."

Shukra, excelling in might, hearing her request, O Raghuva, with hands respectfully joined, replied, "Be it so: thy sons shall be known by the name conferred by thee; at my command they shall be called Muroots, and assume divine forms. In all things I will fully perform thy request. These thy sons, feeding on ambrosia, shall with me traverse the three worlds, fearless and without fatigue. Be at ease; peace be to thee; I will perform thy words. Whatever I have spoken to thee shall undoubtedly come to pass."

सर्वमेतद्यथोक्तान्ते भविष्यति न संशयः ।
 एवन्तौ निश्चयं कृत्वा मातापुत्रौ परस्परं । 34 ॥
 जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतं ।
 एष देशः स काकुत्स्थ महेन्द्राश्रुवितः पुरा । 35 ॥
 दितिं यत्र तपःसिद्धामेवं परिचचार सः ।
 इक्ष्वाकोरत्र राजर्षेः पुत्रः परमधार्मिकः । 36 ॥
 अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः ।
 तेनेयं निर्मिता राम वेशाली नगरी शुभा । 37 ॥
 विशालस्य सुतो राजा हेमचन्द्रोऽभवद्गुणः ।
 सूचन्द्र इति विख्यातो हेमचन्द्रिर्महायशः । 38 ॥
 सूचन्द्रतनयो राम धृमाश्रु इति विश्रुतः ।
 धृमाश्रुतनयश्चापि सञ्जयः समजायत । 39 ॥

Having calmed the mind of his mother, they both, O Rama, went to heaven, their work being fully accomplished. We have heard, O Kakootstha, that this is the country formerly inhabited by Mūhendra, when he attended Diti eminent in sacred austerities. Here Vishala, the devout son of Ikshwako, the royal sage, was born of Ulumboosha. By him was built, O Rama, this beautiful city Vishalee. King Hema-chundra was the son of Vishala, and the son of Hema-chundra was Sookhundra greatly renowned. The son of

सञ्जयस्य सुतस्त्यासीत् स्वर्णछोवीति विश्रुतः ।
 स्वर्णछोवि सुतश्चापि कृशाश्व इति विश्रुतः । 40 ॥
 तस्य पुत्रोऽयं काकुत्स्थ पात्येतां सांप्रतं पुरीं ।
 धर्मात्मा नरशार्दूल प्रमतिर्नाम वीर्यवान् । 41 ॥
 इक्ष्वाकवः सर्व एव ख्याता वैशालिका नृपाः ।
 दीर्घायुषो महाबाहो वीर्यवान्तो महाबलाः । 42 ॥
 इहाद्य रजनीं राम सुखं वत्सामहे वयं ।
 श्वः प्रभाते तु जनकं ध्रुवं द्रक्ष्याम राघव । 43 ॥
 प्रमतिस्तु ततः श्रुत्वा विश्वामित्रमुपागतं ।
 अत्युद्गम्य महात्मानं पूजयामास पार्थिवः । 44 ॥

Soochundra was called Dhoomrashwa, and Srinjuya was the son of Dhoom-
 rashwa; Swurna-shtheeree so named, was the son of Srinjuya. The son of
 Swurna-shtheeree was called Krishashwa; the highly illustrious Soma-dutta
 was the son of Krishashwa; and Junumejuya, the son of Soma-dutta,
 his son the puissant Prumuti, O Kakootstha, chief of men, now governs this
 city. O powerful one, all the kings of Ikshwakoo's race are from hence called
 Vishalikas, remarkable, O mighty one, for longevity and length of arm. To
 night, O Rama, we will remain at ease here, and in the early dawn, O Ra-
 ghava, we shall certainly behold Junuka.

कृशाश्वस्य महातेजाः सोमदत्तः सुतो ऽभवत् ।

सोमदत्तस्य काकुत्स्थस्य सुतो ऽभूज्जनमेजयः । 45 ॥

पाद्यार्घ्यासनदानेन सोपाध्यायगणास्तथा ।

प्राञ्जलिः कुशलञ्चैव पृच्छेदं वाक्यमब्रवीत् । 46 ॥

पूतो ऽस्मिन्गृहीतश्च यस्य मे विषयं मुनिः ।

संप्राप्तो दर्शनञ्चैव नास्ति धन्यतरो मम । 47 ॥

अद्य मे सफलं जन्म संवृत्तश्च मनोरथः ।

यत्त्वां कुशलितं ब्रह्मन् पश्यामि समुपागतं । 48 ॥

इत्यर्घे रामायणे आदिकाण्डे दितिगर्भभेदप्रमतिसमागमः ॥

Prumuti the king, having heard of the arrival of Vishwa-mitra, went with his preceptor and presented the magnanimous one with water for his feet, with the *Urghya*, and a seat. With hands respectfully joined, he then, enquiring about his welfare, said, "I am purified, I enjoy a high favour, my possessions are honoured by the presence of a sage; no one is more blessed than I. To day the design of my birth is fully completed, the desire of my heart is accomplished; I behold thee, O brahman, near myself in peace."

End of the thirty seventh Section, describing the interview with Prumuti.

एषा तु कुशलं प्रश्नं परस्परमशेषतः ।
 कथान्ते प्रमतिस्तत्र विश्वामित्रमभाषतः । १ ॥
 इमौ कुमारौ भगवन् कुतः कस्य च शंस मे ।
 किमर्थञ्च त्वया सार्द्धं भ्रमेते देवहृषिणौ । २ ॥
 सिंहर्षभगती वीरौ शार्दूलवृषभाक्षिव ।
 यद्गपत्रविशालाक्षौ वरायुधधारिभौ । ३ ॥
 अश्विनाक्षिव हृषेण समुपस्थितयौवनौ ।
 यदृच्छया क्षितिं प्राप्तौ देवलोकादिवामरौ । ४ ॥

SECTION XXXVIII.

Vishwa-mitra and Prumuti having reciprocally enquired respecting each other's welfare, the latter said to the former, " Tell me, O divine one, whence, and whose are those two youths, possessed of a divine form, in their mien majestic as the tyger, and fearless as the bull, their ample eye resembling the petal of the water lily, clothed with excellent armour, in the bloom of youth, (in beauty) rivalling the Ushwinees, resembling immortals, who voluntarily descend to the earth? Why do they, O sage, wander about with thee? Why are

कथं पद्मामिह प्राप्तौ किमर्थं कस्य वा मुने ।
 भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरं । 5 ॥
 परस्परेण सदृशौ प्रमाणेक्षितचेष्टितैः ।
 किमर्थञ्च नरश्रेष्ठौ संप्राप्तौ दुर्गमे पथि । 6 ॥
 खड्गतूणधरो वीरौ श्रोतुमिच्छामि तत्त्वतः ।
 तस्य तद्वचनं श्रुत्वा यथावृत्तं न्यवेदयत् । 7 ॥
 अयोध्याधिपतेः पुत्रौ राज्ञो दशरथस्य हि ।
 मम यत्तत्समाप्त्यर्थमागतौ रामलक्ष्मणौ । 8 ॥
 सिद्धाश्रममनुग्राप्य राज्ञस्तानभिहत्य च ।
 इमं देशमनुग्राप्तौ वीरौ दशरथात्मजौ । 9 ॥

they thus found on foot? Adorning this country, as the moon and sun adorn
 the sky ; in size, appearance, and pursuit, resembling each other, why are
 these two heroes, chief among men, bearing the scymeter and the quiver, found
 in this dangerous road? I long to hear the whole."

Hearing these words, the sage thus related to the king, in order, the whole of
 their story : " These two are Ram and Lukshmuna, the sons of Dusha-rutha,
 lord of Uyodhya, who are come hither for the sake of completing my sacrifice :
 having arrived at the Siddha hermitage, and killed the Rakshases, these two
 heroes, the sons of Dusha-rutha, are come into these parts."

विश्वामित्रवचः श्रुत्वा प्रमतिर्भूतविस्मितः ।
 अतिथी पूजयामास पुत्रौ दशरथस्य तौ । 10 ॥
 ततः परमसत्कारं प्रमतेः प्राप्य राघवौ ।
 उषित्वा तु निशान्तरं जग्मतुर्मिथिलां प्रति । 11 ॥
 तां दृष्ट्वा दूरतः सर्वे जनकस्य पुरीं शुभां ।
 मुनयो हृष्टमनसः शशंसुः साधुसाक्षिति । 12 ॥
 मिथिलोपवने तत्र आश्रमं प्रेक्ष्य राघवः ।
 यप्रच्छ मुनिशार्दूलं किमिदं निर्जनं वनं । 13 ॥
 श्रीमान्विरलच्छाये मुनिसंघनिवेशितः ।
 श्रोतुमिच्छामि भगवन् कस्यासीदयमाश्रमः । 14 ॥

Hearing the reply of Vishwa-mitra, Prumuti, full of surprise, entertained his guests, the sons of Dusha-rutha, with the greatest demonstrations of respect.

After receiving the highest honours from Prumuti, the two descendants of Rughoo, having passed the night there, went towards Mithila. When the sages beheld at a distance the beautiful city of Junuka, they joyfully exclaimed 'Excellent! excellent!' Raghuva seeing a hermitage in a grove of Mithila, asked the chief of sages, "What solitary wilderness is this, O divine one? I desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited

इति तस्य वचः श्रुत्वा विश्वामित्रो ऽभ्यभाषत ।
 रामं कमलपत्राक्षमाभाष्य मधुरं वचः । 15 ॥
 हन्त ते कथयिष्यामि शृणु यस्यायमाश्रमः ।
 यथा शून्यो ऽभवच्छायं शप्तः कोपान्महात्मना । 16 ॥
 गौतमस्याश्रमः पुण्यो ह्ययमासीन्महात्मनः ।
 नित्यं पुष्पफलोपेतैः पादपैरुपशोभितः । 17 ॥
 स चेह तप आतिष्ठदहल्यासहितो मुनिः ।
 सम्वत्सरसहस्राणि बहूनि रघुनन्दन । 18 ॥
 कदाचिद्विवसे राम ततो दूरगते मुनौ ।
 तस्यान्तरं विदित्वाथ कामार्त्तस्त्रिदशेश्वरः ।
 मुनिवेशधरो भूत्वा सो ऽहल्यामिदमब्रवीत् । 19 ॥

by sages." Vishwa-mitra hearing these words, in pleasing accents thus answered the lotos-eyed Rama, "Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath.

This was the sacred hermitage of the great Goutama, adorned with trees, flowers and fruits. For many thousand years, O son of Rughoo, did the sage remain here with Uhulya, performing sacred austerities. One day, O Rama, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage, thus

ऋतुकालः प्रतीक्ष्योऽपि न प्रतीक्षे सुमध्यम ।
 सकुमं शीघ्रमिच्छामि पृथुश्राणि सह त्वया । 20 ॥
 मुनिवेषधरं शक्रं सा ज्ञात्वापि परन्तप ।
 मतिञ्चकार दुर्मेधा देवराजकुतूहलात् । 21 ॥
 अब्रवीच्च सुरश्रेष्ठं कृतार्थं सा वचस्तदा ।
 कृतार्थोऽसि सुरश्रेष्ठ गच्छ शीघ्रमलक्षितः । 22 ॥
 आत्मानं माञ्च देवेश सर्वथा रक्ष गौतमात् ।
 इन्द्रस्तु प्रहसन् वाक्यमहल्यामिदमब्रवीत् । 23 ॥

addressed *Uhulya*, "The menstrual season deserves regard,¹ O thou of slender, waist I cannot repress my desires I desire a speedy intercourse with thee, O thou of ample loins." This depraved one, O afflicter of enemies, knowing *Shukra*, in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime she thus addressed him, "O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods effectually preserve thyself and me from *Goutuma*." *Indra* smiling, replied to *Uhulya*, "O

¹ According to the *Shastras* sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule on the first of these days is equal to that of a criminal connection with a female *Chundala*; on the second day, equal to that of connection with a washer-woman, and on the third to that of connection with a female *Shoodra*.

मुञ्चेण परितुष्टो ऽस्मि गमिष्यामि क्षमस्व मे ।
 एवं संगम्य तु तदा निश्चक्रामोऽजान्ततः । 24 ॥
 संभ्रमात्त्वरितो राम शक्तिगौतमं प्रति ।
 प्रविशन्तन्दर्शय गौतमं दीप्ततेजसं । 25 ॥
 देवैरपि सुदुर्धमं तपोवीर्यबलाश्रयात् ।
 पुण्यतीर्थादकस्त्रिभुज्यस्त्रिभुजमिवानलं । 26 ॥
 समित्कलापं सकुशमादाय यान्तमाश्रमं ।
 दृष्ट्वैव च तदा शक्रो विषादमगमत्परं । 27 ॥
 सोऽपि दृष्ट्वैव देवेन्द्रं मुनिवेशधरं मुनिः ।
 दुर्वृत्तं वृत्तसम्पन्ना रोषाद्ब्रूचन् मब्रवीत् । 28 ॥

beautiful one, I am fully pleased; I will depart, forgive my transgression."

After this, he, O Rama, with much caution, left the hermitage, dreading the wrath of Goutuma. At that instant he saw Goutuma enter, resplendent

with energy, and invincible even to the gods, through the power of sacred austerities; him wet with the waters of the sacred Teertha,¹ as the fire moistened with ghee, he saw coming to the hermitage, laden with sacrificial wood and the sacred Koosha. Perceiving him, Shukra was overwhelmed with sadness.

The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: "O profligate wretch,

¹ Teerthas are certain places esteemed peculiarly sacred by the Hindoos.

मम रूपं समास्थाय कृतवानसि दुर्मते ।
 अकर्तव्यमिदं यस्मात्तस्मात्त्वं विफलो भव । 29 ॥
 गौतमेनैव मुक्तस्य सरोषेण महात्मना ।
 येततुर्दृषणो भूमौ सहस्राक्षस्य ततक्षणात् । 30 ॥
 व्यथितः स तदा चासीद्धृतौजा विफलीकृतः ।
 धर्षितं तपसोग्रेण कपूमलञ्चैनमाविशत् । 31 ॥
 तं शप्तेव मुनिवरो भार्यान्तामपि शप्तवान् ।
 वर्षाणामनसंख्येयांस्त्वं पापे दुष्टचारिणि । 32 ॥
 तप्यमाना निरालम्बा सततं भस्मशायिनी ।
 अदृश्या सर्वभूतानां वने ऽसिस्त्वं निवत्स्यसि । 33 ॥

assuming my form thou hast perpetrated this crime: therefore become a eunuch. At the word of the magnanimous and angry Goutuma, the testicles of the thousand-eyed god instantly fell on the ground. Deprived of manly energy, and rendered a eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow. The great sage, having cursed him, pronounced a curse upon his own wife. "Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Rama, the son of Dusha-rutha, shall

यदा त्विदं वनं घोरं रामो दशरथात्मजः ।
 आगमिष्यति तं दृष्ट्वा धूतपाया भविष्यसि । 34 ॥
 तस्यातिथ्यं मुदुर्मेधा कृत्वा लोभविवर्जिता ।
 मत्समोपं मुदोषेता समुपैष्यस्य संशयं । 35 ॥
 एवमुक्त्वा महातेजा गोतमो दुष्टचारिणीं ।
 इममाश्रममुत्सृज्य सिद्धचारणसेविते ।
 हिमवच्छिखरे रम्ये तपस्तेषु महातपाः । 36 ॥

इत्यार्षे रामायणे वाल्मीकीये बालचरिते शक्राहल्याशपः ॥

enter this dreadful forest, thou, beholding him, shalt be cleansed from thy
 sin. Having, O stupid wretch! entertained him without selfish views, thou,
 filled with joy, shalt again approach me without fear." Having thus addres-
 sed this wicked woman, the illustrious Goutama, the great ascetic, abandon-
 ed this hermitage, and performed austerities on the pleasant top of Himuvut,
 frequented by the Siddhas and Charunas.

Thus far the thirty-eighth Section, relating the curse of Shukra and Uhulya.

अफलस्तु ततः शक्रो देवान्निपुणगमान् ।

अब्रवीत्तनयनः सिद्धगन्धर्वचारणान् । १ ॥

कर्त्तुं तपसो विद्मं प्राप्तेयं विक्रिया मया ।

क्रोधमुत्पाद्य हि मया सुरकार्यं चिकीर्षुणा । २ ॥

अफलोऽस्मि कृतस्तेन क्रोधात्सा च निराकृता ।

शापमोक्षेण महता तपोऽस्यापकृतं मया । ३ ॥

SECTION XXXIX.

Deprived of virility, the god, *Shukra*, with eyes full of terror now addressed the gods, preceded by *Ugni*, together with the *Siddhas*, the *Gundhurvas*, and the *Charunas* : “ Obstructing the sacred austerities of *Goutama*, through desire of discharging the duty of a god,¹ I, through his inflamed wrath, have incurred this misfortune. I am rendered destitute of virility, and his wife is repudiated. By effecting for me this great deliverance from the sage’s curse, his

¹ *Indra* insinuates here that the universe was in danger of destruction, and the gods in danger of losing their authority, by the intenseness of *Goutama*’s austerities; and that he, therefore, by provoking his anger, and thus diverting him from these austerities, had discharged his duty as king of the gods.

तस्मात् सुरवराः सर्वे सविंसंघाः सचारणाः ।
 सुरकार्यार्थमफलं सफलं कर्तुमर्हथ । 4 ॥
 शतक्रतुवचः श्रुत्वा देवाः साग्निपुरोगमाः ।
 पितृदेवानुपेत्याहुः सर्वे सहमरुद्गणाः । 5 ॥
 पुराविचार्य मोहेन ऋषिपत्नीं शतक्रतुः ।
 धर्मयित्वा मुनेः शापात्तत्रैव विफलः कृतः । 6 ॥
 इदानीं कुप्यते देवान् देवराजः पुरन्दरः ।
 अयं मेघः सवृषणः शक्रो ह्यवृषणीकृतः । 7 ॥
 मेघस्य वृषणौ गृह्य शक्रायाशु प्रयच्छत ।
 अफलस्तु कृतो मेघः परान्नुष्टिं प्रदास्यति । 8 ॥

austerities will be obstructed. It becomes you therefore, O great gods, with the sages, and Charunas, to remove the castration incurred for the sake of the gods."

Hearing the words of Shuta-krutoo, all the gods, and the Muroots, with Ugni at their head, going to the Pitri-gods,¹ addressed them thus: "Shuta-krutoo, formerly indiscreet through delusion, has seduced the sage's wife, and by his curse is deprived of virility; Poorundura king of the gods, is therefore, indignant with the celestials. This ram is in full possession of his virile powers,

¹ These are a particular class of gods, among whom are Kuvya-vahuna, and others.

भवतां हर्षणार्थञ्च ये च दास्यन्ति मानवाः ।

अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलं । 9 ॥

अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः ।

उत्पाद्य मेघवृषणो सहस्राक्षे न्यवेशयन् । 10 ॥

तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः ।

अफलं भुञ्जते मेघं सफलन्तु न भुञ्जते । 11 ॥

इन्द्रस्तु मेघवृषणस्तदाप्रभृति राक्षस ।

गौतमस्य प्रभावेण बभूवामिततेजसः । 12 ॥

तस्मात्प्रविश रामाशु आश्रमं पुण्यकर्मणः ।

तारयेमां महाभागामहल्यां देवद्विणीं । 13 ॥

of which *Shukra* is deprived. Taking the testicles of the ram, give them to *Shukra*; a castrated ram will give you pleasure; and to those who propitiate you by offering (a castrated ram), let a great, an undecaying reward be given." Having heard the words of *Ugni*, the collected *Pitri*-gods, taking out the testicles of the ram, bestowed them on the thousand-eyed god. From that time, O *Kakootstha*, the collected *Pitri*-devas eat castrated sheep, and uncastrated sheep they refuse. Thus, O *Raghava*, through the power of *Goutuma*, of unmeasurable energy, has *Indra* ever since possessed the testicles of a ram. Speedily, therefore, enter the hermitage of that virtuous one, and liberate the fortunate *Uhulya*, of divine form.

विश्वामित्रवचः श्रुत्वा रामः सोमित्रिणा सह ।
 विश्वामित्रं पुरस्कृत्य आश्रमं प्रविवेश ह । 14 ॥
 स ददर्श महाभागां तपसा द्योतितप्रभां ।
 लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः । 15 ॥
 अयन्नाग्निर्मितां धात्रा दिव्यां मायामयीमिव ।
 धूमेनाभिपरीताक्षीं दीप्तामग्निशिखामिव । 16 ॥
 तुषारेणावृतां सान्द्रां पूर्णचन्द्रप्रभामिव ।
 मध्ये ऽम्भसो दुराधर्षां दीप्तां सूर्यप्रभामिव । 17 ॥
 सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह ।
 त्रयाणामपि लोकानां यावद्रामस्य दर्शनं । 18 ॥

Hearing the words of Vishwa-mitra, Rama, with the son of Soomitra, entered the hermitage preceded by the sage. Entering, he beheld the fortunate one, surrounded by the splendor caused by sacred austerities, the refulgence of which can be scarcely beheld by the assembled world, the gods, or the *Usooras*; a refulgence created by Bruhma, with mighty labour, divine, resembling Mayamuyee, appearing like a bright flame, surrounded by smoke, or the full moon feebly obscured by a fog; as the splendor of the sun reflected in water is insufferably bright, so, through the word of Goutuma, could not Uhulya be beheld by the inhabitants of the three worlds, before her interview with Rama. Released from the curse, she now became visible to all. Through

प्रापस्यान्तमुपागम्य तेषां दर्शनमागता ।
 राक्षसैः तु तदा तस्याः पादौ जगृहतुर्मुदा । 19 ॥
 स्मरन्ती गौतमवचः प्रतिजग्राह सा हि तौ ।
 पाद्यमर्घ्यं तथातिथ्यं चकार सुसमाहिता । 20 ॥
 प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा ।
 पुष्पवृष्टिर्महत्यासीत् देवदुन्दुभिनिस्रवः । 21 ॥
 गन्धर्व्याप्सरसाश्चैव महानासीत् समुत्सवः ।
 साधुसाध्विति देवास्त्रामहत्यां समपूजयन् । 22 ॥
 विशुद्धां तपसेऽग्रेण तदा रामसमागमे ।
 गौतमश्च महातेजा दृष्ट्वा दिव्येन चक्षुषा । 23 ॥

joy, the two descendents of *Rughoo*, took hold of her feet; upon which, collecting the words of *Goutuma*, she returned the favour, and taking the *Urghya* with water for their feet, entertained them with the utmost attention, while *Kakootstha* acknowledged the honours paid him, according to the rules of the ordinance. A copious shower of flowers now fell; the music of the divine *Doondoobhi* was heard; among the *Gundhurvas* and *Upsuras* there was a mighty rejoicing, and even the gods too, with joyful exclamations, did homage to *Uhulya*.

The illustrious *Goutuma*, with his divine eye, beholding his consort purified by severe sufferings, at the approach of *Rama*, repaired to his hermitage,

स्वमाश्रमपदं राममागत्य प्रत्यहं जयत् ।

समेत्य भार्यया चैव पूतया हल्यया तदा । 24 ॥

तथैव सहितो भूयस्तपस्तेषु महायशाः ।

रामो ऽपि परमां पूजां गौतमादृषिसत्तमात् ।

अवाप्य विधिवत्तस्माज्जगाम मिथिलां प्रति । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते अहल्याशपेऽद्धारः ।

and the renowned one re-united to *Uhulya*, his purified spouse, with her again engaged in sacred austerities. *Rama* having, according to the ordinance, received due honours from *Goutuma*, the excellent sage departed from thence towards *Mithila*.

Thus far the thirty-ninth Section, describing the deliverance of *Uhulya* from the curse.

F f f 3

ततः प्रागुत्तरां गत्वा दिशं रामः सलक्ष्मणः ।
 विश्वामित्रं पुरस्कृत्य यज्ञवाटन्ददर्श ह ॥ १ ॥
 तं रामो मुनिशार्दूलं दृष्ट्वा यज्ञमभाषत ।
 अहो समृद्धिर्यज्ञस्य जनकस्य महात्मनः ॥ २ ॥
 बहूनीह सहस्राणि नानादेशनिवासिनां ।
 ब्राह्मणानां महाभाग वेदाध्ययनशालिनां ॥ ३ ॥
 ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलाः ।
 देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयं ॥ ४ ॥

SECTION XL.

Preceded by Vishwa-mitra Rama with Lukshmuna, proceeding towards the north east, saw before them a place of sacrifice. Beholding the sacrifice, Rama thus addressed the chief of sages, "O what preparations for the sacrifice of the great Junuka. O prosperous one, thousands of brahmans, devoted to the study of the Vedas, inhabitants of various countries, appear in view, with the places allotted to the sages, covered with hundreds of vehicles.¹ O brahman, fix upon a place where we may lodge and remain." Vishwa-mitra,

¹ The pundits say, that these were not for the accommodation of the sages themselves, but merely for the conveyance of their sacred utensils, &c.

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः ।
 निवासमकरो द्वेषे विविक्ते सलिलान्विते । 5 ॥
 विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा ।
 शतानन्दं पुरस्कृत्य पुरोहितमकल्मषं । 6 ॥
 ऋत्विग्भिः सहितश्चान्येरादायार्घ्यं त्वरान्वितः ।
 प्रत्युज्जगाम सहसा विनयेन समन्वितः । 7 ॥
 विश्वामित्राय सत्कृत्य ददौ मन्त्रपुरस्कृतं ।
 प्रतिगृह्य तु तां पूजां जनकान्मुनिमत्तमः । 8 ॥
 पप्रच्छ कुशलं राज्ञो यशस्य च निरामयं ।
 तांश्चैवान्यान् मुनीन् सर्वानागतान् सपुरोहितान् । 9 ॥

the great sage, hearing the words of Rama, fixed on a place free from the crowd,
 and supplied with water. Hearing that Vishwa-mitra was arrived, the king,
 preceded by the sinless priest Shutanunda, and attended by the other sacrificing
 priests, speedily took the *Urghya*, and, clothed with humility, hastening to
 meet the sage with the greatest tokens of respect, presented to Vishwa-mitra
 the *Urghya* consecrated with mantras. The most excellent sage, having ac-
 cepted the homage of Junuka, asked him concerning his welfare, and the
 state of the sacrifice; he then, duly saluting all the other sages who were come,
 together with the priests, enquired also concerning their welfare.

यथान्यायं यथायोग्यं पर्य्यच्छदनामयं ।
 अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत । 10 ॥
 आसने भगवतास्तां सहैभिर्मुनिपुङ्गवैः ।
 जनकेनैवमुक्तस्तु विश्वामित्रो महामुनिः । 11 ॥
 निवसाद् ततश्चैनं स राजा सह मन्त्रिभिः ।
 उपविष्टमुपेत्येदं कृताञ्जलिरभाषत । 12 ॥
 अमृतस्यैव संशामिरय मे भगवन्मुने ।
 अथ यज्ञसमृद्धिर्मे सफला दैवतैः कृता । 13 ॥
 अथ यज्ञफलं प्राप्तं भगवद्दर्शनान्मया ।
 धन्योऽस्यनुगृहीतोऽस्मि यस्य मे मुनिपुङ्गव । 14 ॥

The king then, with hands respectfully joined, said to the chief of sages,
 "O divine one, take a seat among the other great sages." Thus requested by
 Junuka, the great sage Vishwa-mitra sat down, after which the king, attend-
 ed by his counsellors, approaching the seated sage, said, with hands respect-
 fully joined, "To day, O divine sage, I am favoured with the water of im-
 mortality. To day my sacrificial preparations are rendered effectual by the
 gods. By the sight of my lord I am to-day put in possession of the fruit
 of my sacrifice; I am blessed, seeing my place of sacrifice, O brahman,
 O chief of sages, is thus honoured by thee and the sages? The men

यज्ञोपसदनं ब्रह्मन् ग्रामो ऽसि मुनिभिः सह ।

द्वादशाहन्तु ब्रह्मर्षे दोक्षामाकर्मनस्त्रिनः । 15 ॥

ततो भागार्थिने! देवान्द्रष्टुमर्हसि कौशिक ।

इत्युक्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा । 16 ॥

पुनस्तं परिप्रच्छ प्राञ्जलिः प्रयतो नृपः ।

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ । 17 ॥

गजतुल्यगतौ वीरौ शार्दूलवृषभोपमौ ।

पद्मपत्रविशालाक्षौ खड्गतूणिधनुर्द्वरे । 18 ॥

अश्विनाविव दूषेण समुपस्थितयोवनौ ।

यदृच्छेयैव गां ग्रामौ देवलोकादिवामरौ । 19 ॥

of understanding say, O sacred sage, that the preliminary ceremonies must continue twelve days. Thou, therefore, O Koushika, wilt see the gods, when they come, earnestly desirous of their share."

Having thus addressed the sage, the purified king, with a joyful countenance, and hands respectfully joined, again enquired with earnestness, "Who (may prosperity attend thee), are these two most illustrious youths, in their walk majestic as the elephant, heroic as the tiger and the bull, with their elongated eyes resembling the lotos, bearing the scymetar and the quiver, in beauty rivalling the Ushwinees; in the bloom of youth, appearing like gods who voluntarily descend from heaven to the earth,¹ these furnished with the

¹ The reader will perceive that this address is nearly verbatim with that of king Pramati in page 430.

वज्रगोधाकुलित्राणौ खड्गवन्तौ महायुतौ ।
 कथं पद्मामिह प्राप्ता किमर्थं कस्य वा मुने । 20 ॥
 वरायुधधरौ वीरौ कस्य पुत्रौ महामुने ।
 भूयन्ताविमं देशं चन्द्रसूर्याविवाम्बरं । ॥ 21 ॥
 परस्परस्य सदृशौ प्रमाणेकितचेष्टितैः ।
 काकपक्षधरौ वीरौ कुमारविव पावकी । 22 ॥
 दूषेदार्घ्यगुणैः पुंसां दृष्टिचित्तापहारकौ ।
 अकाश्य दुलभस्माकं मामुज्जृम्भितागतौ ।
 तस्य तद्वचनं श्रुत्वा जनकस्य महात्मनः । 23 ॥

Godha,¹ and the Ungooli-trana,² and armed with scymetars. O sage, why,
 are they come hither? on whose account? O great sage, whose sons are these
 armed heroes, adorning my country as the moon and the sun adorn the sky,
 in stature, characteristic features, and appearance, resembling each other,
 their hair in crow-wing form, heroes, resembling Pavukee; by their form,
 their greatness, and their qualities, captivating the sight and hearts of men?
 Are they come to deliver me, rendering illustrious our race?"³ Hearing these

1 The Godha is a piece of leather, or a plate of iron, fixed on the left arm to prevent the ef-
 fects of a stroke from the bow-string in discharging the arrow.

2 The Ungooli-trana, or finger preserver, is a piece of leather or iron, often in the form of
 a broad ring, put on the fingers of the right hand to prevent their being cut by the bow string
 in discharging an arrow.

3 The pundits say, that this is a common form of address when a brahman or a gooroo
 comes to the house of one of lower cast.

न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ ।
 सिद्धाश्रमनिवासञ्च राक्षसानां वधन्तथा । 24 ॥
 तत्रागमनमवगं विशालायाश्च दर्शनं ।
 अहल्यादर्शनञ्चैव गौतमेन समागमं । 25 ॥
 महाधनुषि जिज्ञासां कर्तुमागमनन्तथा ।
 एतत्सर्वं महातेजा जनकाय महात्मने । 26 ॥
 निवेद्य विररामाथ विश्वामित्रो महामुनिः ।
 तस्य तद्वचनं श्रुत्वा विश्वामित्रस्य धीमतः । 27 ॥
 हृष्टरोमा भृशं भूत्वा शतानन्दो महामुनिः ।
 गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः । 28 ॥

words of the great king *Junuka*, the sage, of immeasurable mind replied,
 "These are the sons of *Dusha-rutha*." Then the great sage told him of their
 residence at the *Siddha* hermitage, their killing the *Rakshuses*, their safe
 journey, their interview with *Vishala* and with *Uhalya*, and their meeting
 with *Goutuma*, adding, "They are come hither to enquire about the great
 bow." The great and illustrious sage *Vishwa-mitra*, having related all this
 to *Junuka*, ceased.

Having heard these words of the wise *Vishwa-mitra*, the wise and great sage
Shutanunda, resplendent through sacred austerities, the eldest son of *Goutu-*

रामसन्दर्शनं प्राप्य विस्मयं परमं ययौ ।
एतौ निघ्नसौ संप्रेक्ष्य शतानन्दो नृपात्मजौ । 29 ॥

सुखासीनौ मुनिश्रेष्ठं विश्वामित्रमुवाब्रवीत् ।
अपि ते मुनिशार्दूल मम माता यशस्विनी । 30 ॥

दर्शिता राजपुत्राय तपो दीर्घमुपागता ।
अपि रामाय मे माता पूजार्हाय महात्मने । 31 ॥

पूजां कृतवती सम्यग्हृत्या भृशदुःखिता ।
अपि रामाय कथितं यद्दत्तं तत् पुरातनं । 32 ॥

मम मातुर्महातेजो देवेन दुरनुष्ठितं ।
अपि कौशिक माता मे सकृता गुरुणा सह । 33 ॥

ma, his hair erect with joy, obtaining a view of Rama, was filled with astonishment. Seeing the two princes sitting at their ease, Shutanunda addressed the great sage Vishwa-mitra, "O chief of sages, (I ask in confidence) was my mother, the famous one, so long involved in misery, indeed shewn by thee to this royal prince? Did my mother, the greatly afflicted Uhulya, indeed honour the magnanimous Rama, worthy of homage? And, O illustrious one, was the account of my mother's being humbled by the god, that ancient story, related to Rama? Is she, O Koushika, who was consumed with the fire of the curse, now purified by the sight of Rama, and re-

शापान्निदग्धा पित्रा मे रामदर्शननिर्मला ।
 अपि प्रीतेन मनसा गुरुर्मे कुशिकात्मज । 34 ॥
 पूता दीर्घेण तपसा मातरं मे ऽभ्यनन्दत ।
 अपि मे गुरुणा रामः पूजितः कुशिकात्मज । 35 ॥
 इहागतो महातेजाः पूजां प्राप्य महात्मनः ।
 अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज । 36 ॥
 इहागतेन रामेण पूजितेनाभिवादितः ।
 तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः । 37 ॥
 अत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदं ।
 नातिक्रान्तं मुनिश्रेष्ठं यत्कर्त्तव्यं कृतं मया । 38 ॥

conciled to my venerable father? Did my honoured father, O son of Koo-
 shika, with an affectionate mind rejoice (the heart of) my mother, purifi-
 ed by long suffering? O son of Kooshika, was Rama honoured by my
 venerable father? And is the illustrious one, who received the homage of the
 great Goutuma, indeed arrived here? Was my father, O son of Kooshika,
 humbly saluted in return by the placid and adored Rama now come hither?"

Vishwa-mitra, the learned and great sage, hearing these words, replied to
 the eloquent Shutanunda, "O chief of sages, I have (only) done what became

सकृता मुनिना पत्नी भार्गवेणैव रेणुका ।
 तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः । 39 ॥
 शतानन्दो महातेजा रामं वचनमब्रवीत् ।
 स्वागतन्ते नरश्रेष्ठ दिव्या ग्रामो ऽसि मे प्रभो । 40 ॥
 विश्वामित्रेण सहित इमं यज्ञं महात्मनः ।
 अचिन्त्यकर्मा तपसा ब्रह्मर्षिरमितप्रभः । 41 ॥
 विश्वामित्रो महातेजा यस्य ते परमो गुरुः ।
 नास्ति धन्यतरो राम त्वत्तुल्यो भुवि कश्चन । 42 ॥
 गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः ।
 श्रूयताञ्च यथावृत्तं कैशिकस्य महात्मनः । 43 ॥

me; nothing beyond this. The sage's wife is reconciled to her lord, as Re-
 nooka was reconciled to the sage Bhargava." Hearing the reply of the
 wise Vishwa-mitra, the illustrious Shutanunda thus addressed Rama, "O chief
 of men, hadst thou a pleasant journey? O my lord, it is my happiness
 that thou art come hither with Vishwa-mitra to the sacrifice of the great king.
 The most illustrious Vishwa-mitra, whose deeds, performed through sacred
 austerities, are beyond conception, that sacred sage, of unmeasurable lustre,
 is thy spiritual guide. O Rama, no one on earth is equal in blessedness to
 thee, having for thy protector the son of Kooshika, by whom such astonish-

यद्वीर्यो यत्प्रभावेऽयं यद्योगश्च महायशः ।
 राजासीदेव धर्मात्मा दीर्घकालमरिन्दमः । 44 ॥
 धर्मज्ञश्च कृतज्ञश्च प्रजानाञ्च हिते रतः ।
 प्रजापतिसुतश्चासीत् कुशो नाम महोपतिः । 45 ॥
 कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ।
 कुशनाभसुतस्त्वासीत् गाधिरित्येव विप्रुतः । 46 ॥
 गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ।
 विश्वामित्रो महातेजाः पालयामास मेदिनीं । 47 ॥

ing austerities have been endured. Hear the story of the great Koushika,
 what heroism, what glory he possesses, of what intense abstraction of mind
 this renowned one is capable.

“ For a long time this holy person was a monarch, subduing his enemies,
 acquainted with duty, grateful, delighting in the welfare of his subjects.
 Koosha, the sovereign of the earth, was the son of Pruja-puti. The son of
 Koosha was Koosha-nabha the powerful and virtuous; Gadhi was the son of
 Koosha-nabha, and Vishwa-mitra, the great, the illustrious sage, the son of
 Gadhi. The illustrious Vishwa-mitra, acquainted with duty and eminent

वज्रवर्षसहस्राणि राजा राज्यमकारयत् ।

धर्मशस्त्रं क्रियावांश्च प्रजानां पालने रतः । 48 ॥

एवं पालयतो राम राज्ञस्त्वस्य महात्मनः ।

अष्टौ संजशिरे पुत्राः ख्यातवीर्यपराक्रमाः । 49 ॥

तान्राजवंशप्रथितान् प्रतिष्ठाप्याथ वीर्यवान् ।

इच्छा यज्ञशतैः पुण्यैस्ततो वनमुपागतः । 50 ॥

कदाचित् स महातेजा योजयित्वा वटचिनीं ।

अक्षौहिणीपरिवृतः परिचक्राम मेदिनीं । 51 ॥

नगराणि च राष्ट्राणि सरितश्च महागिरीन् ।

आश्रमान् क्रमशो राजा विचरन्नाजगाम ह । 52 ॥

in deeds, devoted to the care of the subjects, nourished the world, and reigned many thousand years. To the great king, thus protecting (his people), O Rama, there were born eight sons celebrated for valour and heroism. He having appointed these eight heroic ones, eminent among the royal race, to different stations, and performed a hundred sacred sacrifices, retired to the forest. At a certain time, this most illustrious one, collected an army, and travelled through the earth, surrounded by an Ukshouhinee of troops. Having passed many rivers and great mountains, and visited in succession numerous countries, and cities, and hermitages, the king came to the hermitage of Vushishtha, covered with flowers, climbing plants,

वशिष्ठस्याश्रमपदं नानापुष्पलताद्रुमं ।
 नानामृगगणाकीर्णं सिद्धचारणसेवितं । 53 ॥
 देवदानवगन्धर्वैः किन्नरैरुपशोभितं ।
 प्रशान्तहरिणाकीर्णं द्विजसंघनिषेवितं । 54 ॥
 ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितं ।
 तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः । 55 ॥
 सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महाव्रतैः ।
 अवमभक्षैर्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा । 56 ॥
 फलमूलाशनैर्दानैर्जितक्रोधैर्जितेन्द्रियैः ।
 प्रक्षालनैरपमकुडुद्दण्डालूखलिकैस्तथा । 57 ॥

and trees, filled with various kinds of gazelles, attended by the Siddhas and Charunas, adorned with the presence of the gods, the Danuvas, the Gundhuras, and the Kinnuras, covered with peaceful deer and flocks of birds, and honoured by sages, sacred, divine, perfected through sacred austerities. This hermitage, attended by these illustrious sages, bright as the glowing fire, scarcely inferior to the glorious Bruhma, observing sacred rites, feeding some on water, on wind, on fallen leaves, others on fruits or roots, self-subdued, of subjected anger, of subdued organs, feeding on corn simply washed,¹ or corn merely cleansed from gravel, or corn freed from the husk by their teeth, which performed the

¹ Without any farther preparation.

ऋषिभिर्बालखिल्यैश्च जपहोमपरायणैः ।

अन्यैर्वानसेश्चैव समन्तादुपशोभितं । 58 ॥

वशिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरं ।

दर्शयतां श्रेष्ठो विश्वामित्रो महाबलः । 59 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते श्रुतानन्दसम्वादः ॥

office of the pestle and mortar;¹ adorned also with the Balukhilya sages,² devoted to sacrifice and the repetition of the divine name, and, on all sides surrounded by the sacred Vikhanusas³ and other divine sages, this hermitage of Vushishtha, resembling the abode of Bruhma, was then beheld by the mighty Vishwa-mitra renowned for conquest.

End of the fortieth Section, containing the conversation with Shutanunda.

¹ The Hindoos cleanse their rice from the husk by means of a large wooden mortar, called Oolookhula, and a pestle, which they call Mooshula. The teeth of these sages were employed for this purpose.

² The Balukhilyas are said to be sixty thousand, produced from the hairs of Bruhma's body. They are said to be of the size of a man's thumb.

³ Another kind of pigmy sages, said to be produced from Bruhma's nails.

तं दृष्ट्वा परमशीतो विश्वामित्रो महाबलः ।
 प्रणतो विनयाद्दीरो वशिष्ठं जघताम्बरं । १ ॥
 स्वागतं तव चेत्युक्तो वशिष्ठेन महात्मना ।
 आसनञ्चास्य भगवान् वशिष्ठो वादिदेश ह । २ ॥
 उपविष्टाय च तदा विश्वामित्राय धीमते ।
 यथान्यायं मुनिवरः फलमूलमुपाहरत् । ३ ॥
 प्रतिगृह्य तु तां पूजां वशिष्ठाद्राजसत्तमः ।
 तपोऽग्निहोत्रशिष्येषु कुशलं पृच्छ्य पृच्छत् । ४ ॥

SECTION XLI.

Beholding the hermitage, the powerful hero Vishwa-mitra, greatly pleased, bowed with humility to the great Vushishtha, chief of ascetics, who in return enquired, "Has thy journey been pleasant?" Afterward the divine Vushishtha, the chief of sages, ordered him a seat, and presented the wise Vishwa-mitra, thus seated, with fruits and roots in the customary manner. The excellent and illustrious monarch Vishwa-mitra, having accepted the honours of Vushishtha, asked, in return, "Is all well among the ascetics, the sacrific-

H h h

विश्वामित्रो महातेजा वनस्पतिगणे तदा ।

सर्वत्र कुशलं ग्राह्यं वशिष्ठो राजसत्तमं । 5 ॥

सुखोपविष्टं राजानं विश्वामित्रं महातपाः ।

यप्रच्छ जपतांश्रेष्ठो वशिष्ठो ब्रह्मणः सुतः । 6 ॥

कश्चित्ते कुशलं राजन् कश्चिद्धर्मेण रञ्जयन् ।

श्रजाः पालयसे राजन् राजवृत्तेन धार्मिक । 7 ॥

कश्चित्ते संभृता भृत्याः कश्चित्तिच्छन्ति शासने ।

कश्चित्ते विजिताः सर्वे रिपवो रिषुसूदन । 8 ॥

कश्चिद्धलेषु कोषेषु मित्रेषु च परन्तप ।

कुशलं ते नरव्याघ्र पुत्रपौत्रे तथानघ । 9 ॥

ing priests, and thy disciples ?” Vushishtha replied to the king, “ It is every where well with the lords of the forest.” Vushishtha, the son of Bruhma, great in austerities, and chief of those who repeat the divine name, then enquired of Vishwa-mitra the king, seated at his ease, “ O king, is it well with thee ? Doest thou, O virtuous one, delighting in religion, discharge towards thy subjects the duties of a king ? Are thy servants duly supplied with all things ? Are they under controul ? Are all thy foes subdued, O destroyer of enemies ? Is all well in the armies, the store-houses, and among thy friends, O foe afflicting one ? Are thy sons and grandsons in peace, O chief of men, O sinless one ?”

सर्वत्र कुशलं राजा वशिष्ठं प्रत्युदाहरत् ।
 विश्वामित्रो महातेजास्तमथो विनयान्वितः । 10 ॥
 कृत्वा तौ सुचिरं कालं धर्मिणो ताः कथास्तदा ।
 मुदा परमया युक्तौ प्रीयेतां तौ परस्परं । 11 ॥
 ततो वशिष्ठो भगवान् कथान्ते रघुनन्दन ।
 विश्वामित्रमिदं वाक्यमुवाच ग्रहसन्निव । 12 ॥
 आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।
 तव चैवाप्रमेयस्य यथार्हं संप्रतीच्छ मे । 13 ॥
 सक्रियां तु भवानेतां प्रतीच्छ तु मया कृतां ।
 राजंस्त्वमतिथि श्रेष्ठः पूजनीयः प्रयत्नतः । 14 ॥

The illustrious Vishwa-mitra, replied with humility, to Vushishtha, "All is well." These two virtuous ones, thus conversing for a long time, were filled with joy, and conceived a mutual affection for each other.

After their conversation was finished, O son of Rughoo, the divine Vushishtha smiling, said to Vishwa-mitra, "O valiant one, I desire, as it becomes me, to entertain this army and thyself unmeasurable in power. Acquiesce in my desire, O king; thou art worthy of hospitality, worthy of the most assiduous attention. Accept, therefore, this welcome from me." The king thus

एवमुक्त्वा वशिष्ठेन विश्वामित्रो महामुनिः ।
 कृतमित्यब्रवीद्राजा पूजावाक्येन मे त्वया । 15 ॥
 फलमूलेन भगवन् विद्यते यत्तवाश्रमे ।
 पाद्येनाचमनीयेन भगवद्दर्शनेन च । 16 ॥
 सर्वथा च महाप्राज्ञ पूजाहेतुः सुपूजितः ।
 गमिष्यामि नमस्ते ऽस्तु मैत्रेणोत्तम चक्षुषा । 17 ॥
 एवं ब्रुवन्तं राजानं वशिष्ठः पुनरेव हि ।
 न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः । 18 ॥
 बाढमित्येव गाधेयो वशिष्ठं प्रत्युवाच ह ।
 यथाप्रियं भगवतस्तथास्तु मुनिपुङ्गव । 19 ॥

addressed by Vushishtha, Vishwa-mitra, the great sage, replied, I acquiesce, O sage, in thy request, but, O divine one, with fruits and roots, the fare of thine hermitage, with water for the feet and for cleansing the mouth, and with the sight of my lord, I have been already completely entertained. I will depart, salutation to thee; regard me with the eye of a friend." The holy Vushishtha, eminent in knowledge, again repeated the invitation to the king thus replying. At length the son of Gadhi consented, saying to Vushishtha, "Be it, O chief of sages, according to the pleasure of my lord."

एममुक्तस्तथा तेन वशिष्ठो जपताम्बरः ।
 आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषां । 20 ॥
 एदोहि शबले क्षिप्रं शृणु चैव वचो मम ।
 सबलस्यास्य राजर्षेः कर्त्तुं व्यवसितो ऽस्य हं । 21 ॥
 भोजनेन महार्हेण सत्कारं सम्विधत्स्व मे ।
 यस्य यस्य यथा कामः षड्रसेषु भिवाञ्जितः । 22 ॥
 तत्सर्वं कामधुग्दिद्ये अभिवर्ष कृते मम ।
 रसेनान्नेन पानेन लेह्यबोध्येण सत्वरं । 23 ॥
 कुरु राज्ञो ऽस्य शबले परमातिथ्यसक्रियां ।
 यथा सर्वे जनस्तुष्येत् स्वाशितस्य यथा भवेत् । 24 ॥

Upon this reply, Vushishtha, chief of ascetics, highly pleased, called the spotted cow, completely purified from sin; saying, "O Shubula, come, come quickly; hear my words: I have engaged to entertain this royal sage and his army with sumptuous fare; accomplish my desire; whatever among the six various kinds of taste¹ is desired by any one, be pleased, O giver of all things desired, O goddess, to rain² down for me, together with savoury food and liquids, and whatever can be received by licking and sucking. O Shubula, entertain this monarch in the most respectful manner, that every one

¹ Sweet, bitter, acid, salt, pungent, and harsh fruits.

² Viz. From her dugs.

एवमुक्त्वा वशिष्ठेन शबला शत्रुसूदन ।
 विदधे कामधुक् कामान् यस्य यस्य यद्येप्सितान् । 25 ॥
 उत्तून् मधु च लाजांश्च मैरेयञ्च वरासवं ।
 पानानि च महार्हाणि भक्ष्यांश्च विविधांस्तथा । 26 ॥
 चोष्याद्यस्योदनस्यापि राशीन् पर्वतसन्निभान् ।
 मिष्टान्नानि तथा पूषान् दधिकुल्यास्तथैव च । 27 ॥
 नानास्वादुरसांश्चैव चञ्जसानामितस्ततः ।
 भाजनानि सुपूर्णानि गौडानि च सहस्रशः । 28 ॥

may be gratified and filled with food." Thus addressed by Vushishtha, O subduer of enemies, Shubula, the cow, yielding every desired object, gave to every one whatever he wished; sugar-canes,¹ honey, Laja,² Mireya,³ wine,⁴ and excellent liquors, and of various kinds of eatables, heaps like mountains, food to be received by sucking, by licking, by chewing, and drinking; prepared rice, sweetmeats, and bake-meats, together with cisterns full of curds and whey; (these with) every variety included in the six kinds of taste,

¹ This term includes any preparation made with sugar, or the juice of the sugar-canes.

² A preparation of rice or parched barley.

³ A fermented liquor made of the fruit of *Phyllanthus emblica*, the flowers of *Grislea*, tomentosa, molasses, and water.

⁴ This term also includes any inebriating liquor.

सर्वमासीत्सन्तुष्टं हृष्टपुष्टजनाकुलं ।
 विश्वामित्रबलं राम वशिष्ठेनाभिपूजितं । 29 ॥
 यस्य यस्य यथाकामस्तस्य तस्य तथातथा ।
 अभिवर्धति कामौघैः शबला शत्रुसूदन । 30 ॥
 एवमस्य बलं सर्वं सर्वकामाभिपूजितं ।
 विश्वामित्रस्य राजर्षेर्हृष्टपुष्टन्तदाभवत् । 31 ॥
 सान्तःपुरजने राजा सब्राह्मणपुरोगमः ।
 सामर्थ्यो मन्त्रिसहितः समृत्यबलवाहनः । 32 ॥
 युक्तः परेण हर्षेण वशिष्ठमिदमब्रवीत् ।
 पूजितो ऽहं त्वया ब्रह्मन् पूजनार्हेण कामदे । 33 ॥

were distributed hither and thither; and vessels by thousands full of the inspissated juice of the sugar-cane. Thus, O Rama, were all the army of Vishwa-mitra composed of plump, well fed men, respectfully feasted by Vushishtha. Whatever any one desired, O subduer of enemies, was rained down by Shuvula, according to the full extent of his wish. The whole army of the royal sage, Vishwa-mitra, thus entertained with whatever they desired, were filled with food and pleasure.

The king then, with the inhabitants of the inner apartments,¹ preceded by brahmans, and attended by his courtiers, his counsellors, his servants, and his whole army, together with the beasts of burden, very highly gratified,

¹ All the women of his family.

श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ।
 गवां शतसहस्रेण दीयतां शबला मम । 34 ॥
 रत्नं हि भगवन्नेतद्रत्नभागी च पार्थिवः ।
 तस्मान्मे शबलान्देहि ममैवा धर्मतो द्विज । 35 ॥
 एवमुक्तस्तु भगवान् वशिष्ठो मुनिसत्तमः ।
 विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिं । 36 ॥
 नाहं शतसहस्रेण नापि केटिशतैर्गवां ।
 राजन् दास्यामि शबलां राशिभी रजतस्य च । 37 ॥
 न परित्यागमर्हेयं मत्सकाशादरिन्दम ।
 शाम्भ्वती शबलेयं मे कीर्त्तिरात्मवती यथा । 38 ॥

said to Vushishtha, "O brahman, giver of every object of desire, thou eloquent one, I am thus honoured by thee, who art thyself worthy of honour. Attend, I will mention one thing: O divine one, let Shubula be given to me for a hundred thousand cows. She is a jewel, and of this jewel is a king the proper possessor: "therefore, O twice born, give me Shubula, who is indeed of right mine." The divine Vushishtha, the chief of sages, thus addressed by Vishwa-mitra, replied to the lord of the earth: O king, not for a hundred thousand, nor a hundred crores of cows, will I part with Shubula, nor even for heaps of silver. O subduer of enemies, it is not proper for me to relinquish from before me the eternal Shubula, who is fame itself. From

अत्र हव्यञ्च कव्यञ्च प्राणयात्रा तथैव च ।
 आयत्तमग्निहोत्रञ्च बलिहोमस्तथैव च । 39 ॥
 स्वहाकारवघट्कारौ विद्याश्च विविधास्तथा ।
 आयत्ता ह्यत्र राजर्षे सर्व एते न संशयः । 40 ॥
 सर्वमेतद्भि सत्यन्ते मम पुष्टिकरी सदा ।
 कारणैर्वज्रभी राजन् न दास्ये नन्दिनीन्तव । 41 ॥
 वशिष्ठेनैवमुक्तस्तु विश्वामित्रो ऽब्रवीद्ध्रुवः ।
 संख्यं मुनिमृत्युर्धं वाक्यं वाक्यविशारदः । 42 ॥
 सुवर्णकक्ष्यान् ग्रैवेयान् सुवर्णाङ्गुशभूषणान् ।
 ददामि कुञ्जरांस्ते ऽहं सहस्राणि चतुर्दश । 43 ॥

her proceed the oblations to the gods and the ancestors ; she is my life ; by
 her the perpetual sacrificial fire is supported ; from her proceed the sacrifice,
 and the burnt offering, and all the sacrifices which are offered with the word
 Swaha or Vushut :¹ she is (the repository of) all science. All this is she
 to me ; she is indeed my all. For these numerous reasons, O king, I will
 not part with Nundinee² to thee.

Repulsed by the sage Vushishtha, with this positive declaration, the
 eloquent Vishwa-mitra replied, " O sacred one, fourteen thousand elephants,

¹ These are two words pronounced on presenting certain offerings.

² Another name of this cow, signifying, the giver of joy.

हैरण्यानां रथानाञ्च श्वेतानाञ्च चतुर्युजां ।

ददामि ते शतान्यष्टौ क्रिक्किणी शतघोषिणां । 44 ॥

हयानान्देशजातानां कुलजानां महोजसां ।

सहस्रमेकं दश च ददामि तव सुव्रत । 45 ॥

नानावर्णविभक्तानां वयःस्थानां तथैव च ।

ददाम्येकां गवां कोटिं दीयतां शबला मम । 46 ॥

एवमुक्तः स भगवान् विश्वामित्रेण धीमता ।

नेव दास्यामि शबलामिति राजानमब्रवीत् । 47 ॥

एतदेव हि मे रत्नमेतदेव हि मे धनं ।

एतदेव हि सर्वस्वमेतदेव हि जीवितं । 48 ॥

with all their furniture of pure gold, will I give thee, with a hundred chariots of gold, each drawn by four white horses, each adorned with a hundred golden bells, studs, noble and spirited, of highest breed; together with ten millions of party coloured heifers: let Shubula be given to me." Thus addressed by the wise Vishwa-mitra, the divine one replied to the king, "I will not give up Shubula; this beast is my jewel, my wealth, my all, my very life, my new and my full moon sacrifice: ¹ she is to me instead of all the sacred sacrificial

¹ A sacrifice which is continued from the beginning of the new till the full moon; which sacrifice this cow enabled Vushishtha to offer.

दर्शश्च पैर्णमासश्च ये यदाश्चाप्तदक्षिणाः ।

एतदेव हि मे राजन् क्रियाश्च विविधास्तथा । 49 ॥

एन्मूतलाः क्रियाः सर्वा मम राजन् संशयः ।

वज्रना किं प्रलापेन न दास्ये कामदेहिनीं । 50 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये चतुर्विंशतिसाहस्र्यां संहितायां
आदिकाण्डे बालचरिते शतानन्दवाक्ये वशिष्ठविश्वामित्रसम्वादे
नाम एकचत्वारिंशत्सर्गः ॥

gifts.¹ She is, O king, (the fountain of) all my various devotional acts, enabling me to perform every sacred work. All this, O king, being indubitable, what fruit is there in vain remonstrances? The cow which produces every thing desired, I will not give up."

Thus far the forty-first Section, containing Shutanunda's relation of the interview between Vushishtha and Vishwa-mitra.

¹ Gifts presented to the brahmans at the sacrifices.

कामधेनुं वशिष्ठो ऽसौ न तत्याज यदा मुनिः ।
 ततो ऽस्य शबलां राजा विश्वामित्रस्तदाहरत् । १ ॥
 नीयमाना तु शबला राम राज्ञा महात्मना ।
 ध्यायन्ती चिन्तयामास रुदतो शोकविक्रला । २ ॥
 परित्यक्ता वशिष्ठेन किमहं सुमहात्मना ।
 याहं राजभूतैर्दोना हृये परमदुःखिता । ३ ॥
 किम्यापकृतं तस्य महर्षेर्भावितात्मनः ।
 यन्मामनागसं शिष्टां भक्तां त्यजति धार्मिकः । ४ ॥

SECTION XLII.

Vushishtha, the great sage, being determined not to relinquish Shubula, the cow securing the accomplishment of every desire, the monarch Vishwamitra took her away by violence. While the great king, O Rama, was carrying her off, Shubula, musing and weeping, distracted with sorrow, reflected, "Why am I abandoned by the great Vushishtha, so that I, wretched and afflicted, am carried off by the king's servants? What have I done to the great and contemplative sage, that he, the devout one, abandons me faultless, docile and devoted to him." She, O Raghava, thus reflecting, and repeatedly

इति सा चिन्तयित्वा तु निश्चस्य च पुनःपुनः ।
 प्रययौ साथ वेगेन वशिष्ठं प्रति राघव । 5 ॥
 निर्धूय तान्राजभृत्यान् शतशो ऽथ सहस्रशः ।
 जगामानिलवेगा सा पादमूलं महामुनेः । 6 ॥
 गत्वा च हृदतो शोकादिदं वचनमब्रवीत् ।
 वशिष्ठस्यागतः स्थित्वा हम्भारवविराविणो । 7 ॥
 भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत ।
 यन्मां राजभृता एते नयन्ति त्वत्सकाशतः । 8 ॥
 ब्रह्मर्षिरेवमुक्तस्तु तामिदं वाक्यमब्रवीत् ।
 शोकसंतप्तहृदयां स्वसारमिव दुःखितां । 9 ॥

sobbing, hastily ran to Vushishtha. Shaking off the king's attendants by hundreds and thousands, she, with the swiftness of the wind, came to the feet of the great sage. Arriving there, she stood before the sage, weeping with grief, and making obeisance, said, "O divine one, O son of Bruhma, why am I abandoned by thee, so that the king's servants are taking me away from thy presence." The sacred sage, replied to her whose heart was oppressed with grief, as to an afflicted sister, "I do not abandon thee,

न त्वां त्यजामि शबले नापि मे उपकृतं त्वया ।

एष त्वां नयते राजा बलान्मम महाबलः । 10 ॥

न हि तुल्यबलं मन्ये मम राज्ञा विशेषतः ।

बली राजा क्षत्रियश्च युधिष्याः पतिरेव च । 11 ॥

इयमक्षौहिणी पूर्णा गजवाजिरथाकुला ।

पत्तिक्षजनरैर्विभ्रसद्दैव बलवत्तरः । 12 ॥

एवमुक्त्वा वशिष्ठेन प्रत्युवाच विनीतवत् ।

वचनं वचनज्ञा सा ब्रह्मर्षिर्ममितप्रभं । 13 ॥

न बलं क्षत्रियस्याऽऽर्ब्राह्मणस्य बलाधिकं ।

ब्रह्मन् ब्रह्मबलं दिव्यं क्षत्राच्च बलवत्तरं । 14 ॥

O Shubula; I am not injured by thee. This king, great in power, takes thee from me by force, and I know that my strength is not equal to his. The king is powerful, a Kshutriya, lord of the earth. Attended by a full Ukshouhinee of elephants, horses, footmen,¹ and chariots, and by standards and multitudes of men, he is far more puissant than I." Thus answered by Vushishtha the eloquent, she humbly replied to the sacred sage of unmeasurable splendor: "They say that the power of a Kshutriya is not greater than that of a brahman. O brahman, Bruhma-strength¹ is divine, far superior to that of a Kshutriya. Unmeasurable is thy power; his power is not greater than

¹ Bruhma-strength, the strength possessed by a brahman.

अप्रमेयं बलं ते ऽस्ति नायं त्वद्वलवत्तरः ।

विश्वामित्रो महावीर्यस्तेजस्तव दुरासदं । 15 ॥

नियुञ्ज्वा मां महातेजस्वं ब्रह्मन् बलवत्तरां ।

बलं दर्पञ्च यावद्धि नाशयामि दुरात्मनः । 16 ॥

इत्युक्तस्तु तथा राम वशिष्ठः स महातपाः ।

सृजसेति तदोवाच बलं परबलाद्दैनं । 17 ॥

तस्या हम्बारवोत्सृष्टाः प्लूवाः शतशो नृपाः ।

अनाशयन् बलं सर्वं विश्वामित्रस्य पश्यतः । 18 ॥

स राजा परमक्रुद्धः क्रोधविस्तारितेक्षणः ।

प्लूवान्नाशयामास शरैरुचावचैस्तदा । 19 ॥

thine. Vishwa-mitra is possessed of great power, but thine energy is insuperably great. O brahman, of great energy, I am stronger than he, appoint me to annoy him, till I have destroyed the army, and the pride of this impious one." Thus addressed by her, O Rama, Vushishtha said to this most afflicted one, "Create then an army, which shall distress the enemy." Instantly created by her, lowing, hundreds of Puhluva-kings¹ destroyed the army of Vishwa-mitra while he was looking on. The king enraged, his eyes distended with anger, destroyed the Puhluvas with his various arrows. Seeing

¹ "Puhluva kings." Puhluva is the name by which the ancient Persians were known. Whether this extravagant fiction originated from any traditional report of any great event in which this notion was concerned, or merely in the poet's brain, is not easy to say.

विश्वामित्राद्वितान् दृष्ट्वा पृथ्वान् शतशस्तदा ।

भूय एवास्रजद्वोरान् शकान् यवनमिश्रितान् । 20 ॥

तैरासीत् संवृता भूमिः शकैर्यवनमिश्रितैः ।

प्रधावद्भिर्महावीर्यैः पद्मकिञ्जल्कसप्रभैः । 21 ॥

तीक्ष्णासिपट्टिशधरेर्हमवर्मायुधावृतैः ।

निर्दग्धं तद्दलं सर्वं प्रदीपैरिव पावकैः । 22 ॥

दह्यमानं बलं दृष्ट्वा सम्भ्रान्तमलितेन्द्रियः ।

ततोऽस्त्राणि महातेजा विश्वामित्रो ह्यवास्रजत् । 23 ॥

तैस्ते यवनकाम्बोजा वर्वराश्चाकुलीकृताः ।

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान् । 24 ॥

the Puhluvas falling by hundreds beneath the prowess of Vishwa-mitra, she now produced the dreadful Shukas, together with the Yuvunas. By those mixed Shukas and Yuvunas, swift, mighty, splendid as the anthera of the Nelumbium, armed with sharp scymetars and Puttishas,¹ and clothed with a gold armour, wast he ground covered. By these, glowing like the ardent flame, the army of Vishwa-mitra was instantly burnt up. Seeing his army burning, Vishwa-mitra, filled with astonishment, calling forth all his energies, discharged arrows, by which the Yuvunas, the Kambojas, and the Vurvuras, were completely discomfited. Seeing them discomfited, and

¹ Another kind of sword.

वशिष्ठोदयामास कामधुक् सृज योधिनः ।
 तस्या हम्बारवाज्जाताः काम्बोजा रविसन्निभाः । 25 ॥
 उरसस्त्वभिसञ्जाता वर्वराः शस्त्रपाणयः ।
 योनिदेशाच्च यवनाः शकृद्देशच्छकास्तथा । 26 ॥
 रोमकूपेषु स्नेच्छाश्च हारीताः सकिरातकाः ।
 तैस्तन्निसूदितं सर्वं विश्वामित्रस्य तत्क्षणात् । 27 ॥
 सपदातिरथं साश्वं सगजं रघुनन्दन ।
 दृष्ट्वा निसूदितं सैन्यं वशिष्ठेन महात्मना । 28 ॥
 विश्वामित्रसुतानाञ्च शतं नानाविधायुधं ।
 अभ्यधावत् सुसंक्रुद्धं वशिष्ठं जपताम्वरं । 29 ॥

petrified with fear by the weapons of *Vishwa-mitra*, *Vushishtha* gave command, "O cow, yielding every thing desired, create more warriors." Instantly, at her lowing, were produced *Kambojas* fierce as the sun, and from her breast the *Vurvuras*, with weapons in their hands. The *Yuvunas* were produced from *****, and the *Shukas* from the thighs of this animal, while from the pores of her skin were produced the *Mlechchhas*, also called *Hareetas* and *Kiratukas*. By these were the whole army of *Vishwa-mitra* instantly destroyed.¹ Seeing, O son of *Rughoo*, the army composed of infantry, cavalry, and elephants, destroyed by the great *Vushishtha*, the hundred

¹ The reader will perceive that this army had been destroyed before. The *pundits*, however, find no difficulty in reconciling these contradictory circumstances. They think there is no mistake in the copy here.

ऊकारेणैव तान् सर्वान् निर्ददाह महामुनिः ।
 ते साय्यरथपादातो वशिष्ठेन महात्मना । 30 ॥
 भस्मीकृता मुहूर्त्तेन विश्वामित्रस्तदा ।
 दृष्ट्वा विनाशितान् पुत्रान् बलञ्च सुमहाबलः । 31 ॥
 सत्रीडश्चिन्तयामास विश्वामित्रस्तदानघ ।
 समुद्र इव निर्लेगो भग्नदंष्ट्र इवोरगः । 32 ॥
 उपरक्त इवादित्यः सद्यो निष्प्रभताकृतः ।
 हतपुत्रबलो दीनो लूनपक्ष इव द्विजः । 33 ॥
 हतदर्पो हतोत्साहो निर्लेदं समपद्यत ।
 स पुत्रमेकं राज्याय नियुज्य परिपालने । 34 ॥

sons of Vishwa-mitra full of rage, ran with various weapons at Vushishtha, the chief of ascetics. The great sage, with a loud blast from his nostrils, burnt them all up. By the great Vushishtha, the cavalry, the chariots, and the infantry of Vishwa-mitra, together with his sons, were instantly reduced to ashes.

Seeing his sons, and his whole army destroyed, O sinless one, the valiant Vishwa-mitra being like the sea deprived of its velocity, like a serpent with his teeth broken; like the sun, robbed of its splendor by an eclipse, was filled with perturbation. Deprived of his sons and army, he, thus stripped of his pride and confidence, was left without resource, like a bird bereft of her wings. Having fixed his only (remaining) son in the govern-

पृथीव्या वीर धर्मेण वनमेवाभ्यपद्यत ।
 गत्वा च हिमवत्याश्र्यं किन्नरैरुपशोभितं । 35 ॥
 महादेव प्रसादार्थं तपस्तेषु सुदुश्चरं ।
 ऊर्ध्ववाङ्गः स राजर्षिः पादाङ्गुष्ठाग्रसंस्थितः । 36 ॥
 अभक्षयद्दुर्घशतं वायुमात्रं भुजङ्गवत् ।
 अतुल्यं तादृशं दृष्ट्वा तपस्त्रैक्य दृष्ट्वा । 37 ॥
 केनचित्त्वय कालेन महादेवो वृषध्वजः ।
 आगत्य वरदो वीरं विश्वामित्रमुभाषत । 38 ॥
 किमर्थं तप्यसे राजन् ब्रूहि यत्ते विवक्षितं ।
 वरदो ऽस्मि वरो यस्ते काङ्क्षितः सो ऽभिधीयतां । 39 ॥

ment, that he might by his valour preserve the kingdom, he himself departed into the forest, and going to the side of mount Himuvut, adorned by the Kinnuras, he, to obtain the favour of Muha-deva, performed the most severe austerities. The royal sage standing on the tips of his great toes, with his hands uplifted, like a serpent fed on air alone for a hundred years. After some time Muha-deva, whose ensign is the bull, seeing his unequalled austerities, scarcely paralleled in the three worlds, on a certain day coming, said to the hero Vishwa-mitra, "O king, why dost thou perform these austerities? Tell me what is thy request; I am propitious: whatever be the favour thou desirest, that will I bestow." Thus addressed by the god, Vishwa-mitra,

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।
 अणिपत्य महादेवमिदं वचनमब्रवीत् । 40 ॥
 यदि तुष्टो ऽसि मे देव धनुर्वेदः प्रदीयतां ।
 साङ्गोपाङ्गः सोपनिषत् सरहस्यः प्रदीयतां । 41 ॥
 यानि देवेषु चास्त्राणि दानवेषु तथार्घिषु ।
 गन्धर्वयक्षरक्षःसु प्रतिभान्तु च तानि मे । 42 ॥
 तव प्रसादाद्भगवन् देवदेव ममेषितं ।
 एवमुस्त्विति देवेशो वाक्यमुक्त्वा दिवं ययौ । 43 ॥
 प्राप्य चास्त्राणि राजर्षिर्विश्वामित्रो महायशः ।
 हर्षेण महता युक्तो दर्पपूर्णस्तदाभवत् । 44 ॥

the great ascetic, bowing to Muha-deva, replied, "O god, if thou art pleased with me, bestow on me the science of archery in its full extent; make me acquainted with its principles and all its mysteries. Whatever weapons are found among the gods, the Danuvas, the sages, the Gundhurvas, the Yukshas, or the Rukshuses, let them be clearly revealed to me. O divine one, god of gods, may this my desire be accomplished by thy favour. The lord of gods, acquiescing in his request, returned to heaven. Having obtained these weapons, the renowned Vishwa-mitra, the royal sage, filled with excessive joy, became elated with pride, increasing in energy like the sea at

विवर्द्धमानो वीर्येण समुद्र इव पर्वणि ।
 जितमेव तदा मेने वशिष्ठमृषिसत्तमं । 45 ॥
 आगत्य चाश्रमपदं मुमोवास्त्राणि तस्य सः ।
 यैस्तत्तपोवनं सर्वं निर्दग्धमभवत्तदा । 46 ॥
 उदीर्यमानमस्त्रन्तद्दिश्वामित्रस्य धीमतः ।
 दृष्ट्वा विप्रद्रुता भीता ऋषयो ऽथ सहस्रशः । 47 ॥
 वशिष्ठस्य च ये शिष्यास्तथैव मृगपक्षिणः ।
 विद्रवन्ति भयाद्गोता दिशः सर्वाः सहस्रशः । 48 ॥
 वशिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।
 मुहूर्त्तादिव निःसद्ममासीदीरिणस्तन्निभं । 49 ॥

the time of the full moon. He now resolved on the subduction of the most excellent sage *Vushishtha*. Going to his hermitage, *Vishwa-mitra* discharged arrows, by which all the forest of the sage, the scene of his devotions, was burnt up. At the sight of the dreadful weapons of the wise *Vishwa-mitra*, the sages seized with fear, hastily fled by thousands; even the disciples of *Vushishtha*, with the deer and the birds, filled with terror, ran by thousands in every direction. Thus the abode of the great *Vushishtha*, abandoned, became a silent solitude. *Vushishtha*, repeatedly calling to them, cried

अब्रवीच्च वशिकस्तान्म। मेष्टेति मुहुर्मुहुः।
 नाशयाम्येष गाधेयं नीहारमिव भास्करः। 50 ॥
 एवमुक्त्वा महातेजा वशिष्ठो वदतांवरः।
 विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत्। 51 ॥
 आश्रमाञ्च संवृजं यद्विनाशितवानसि।
 दुराचरो हि यन्मूढस्तस्मात्त्वं प्रविनश्यसि। 52 ॥
 इत्युक्त्वा चागमत्क्रुद्धो दण्डमुचाम्य सत्वरं।
 विधूम इव कालाग्निर्यमदण्डमिवापरं। 53 ॥

इत्यार्षे रामायणे वाल्मीकीये आदिकाण्डे वशिष्ठाश्रमदाहः ॥

"Fear not, I will destroy the son of Gadhi as the sun disperses a fog."
 Having thus spoken, the mighty sage, chief among the eloquent, in anger
 addressed Vishwa-mitra, "Thou hast destroyed my ancient and spacious her-
 mitage; thou impious and stupid one, for this deed thou shalt be thyself de-
 stroyed." Saying this Vushishtha, full of wrath, hastily snatching up a staff,
 fatal as the staff of Yuma, drew towards him tremendous as the clear flame
 of the universal conflagration.

Thus far the forty-second Section, describing the burning of Vushishtha's
 hermitage.

एवमुक्त्वा वशिष्ठेन विश्वामित्रो महाबलः ।
 आग्नेयमस्त्रमुत्क्षिप्य तिष्ठतिष्ठेत्युवाच ॥ १ ॥
 ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरं ।
 वशिष्ठो भगवान् क्रोधादिदं वचनमुब्रवीत् ॥ २ ॥
 स्थितो ऽस्य हं क्षात्रबन्धो यद्धूलं तद्धि दर्शय ।
 नाशयाम्यद्य ते दणं शस्त्रस्याप्यद्य गाधिज ॥ ३ ॥
 क्वच क्षात्रबलं मूढ क्वच ब्राह्मं महद्बलं ।
 पश्य ब्राह्मं बलं दिव्यं मम क्षत्रियपांशन ॥ ४ ॥

SECTION XLIII.

Vishwa-mitra, the valiant, thus accosted by Vushishtha, snatching up a fire-
 weapon, cried "Stay, stay." Then the divine Vushishtha taking up his
 Bruhma-staff equalling the staff of Yuma, in wroth exclaimed, "O vile Ksha-
 tra, here I stand: now display the utmost of thy strength. To day, O son
 of Gadhi, I will destroy thy pride and thy weapons. Where is Kshatra-
 strength, thou stupid one? and where is Bruhma-strength? Behold my
 divine Bruhma-strength, O thou Kshatra, vile as the dust." The dreadful

तस्यास्त्रं गाधिपुत्रस्य धारमाण्येयमुत्तमं ।

ब्रह्मदण्डेन तच्छान्तमग्नेर्वग् इवाम्भसा । 5 ॥

वारुणञ्चैव रोद्रञ्च ऐन्दं पाशुपतं तथा ।

ऐशीकञ्चापि चित्तोप कुपितो गाधिनन्दनः । 6 ॥

मानवं मोहनञ्चैव गान्धर्वं स्वापनं तथा ।

जम्भनं मादनञ्चैव सन्तापनविलापने । 7 ॥

शोषणं दारणञ्चैव वज्रमस्त्रं सुदुर्जयं ।

ब्रह्मपाशं कालपाशं वारुणं पाशमेव च । 8 ॥

पिनाकमस्त्रं दयितं शुष्काद्रै अशनी तथा ।

दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च । 9 ॥

and flaming weapon of the son of Gadhi was now quenched by the Bruhma-staff, as fire is extinguished by water. Then the son of Gadhi, incensed, poured in upon the sage the Vuroona, the Roodra, the Indra, the Pashooputa, the Isheeka weapons, together with the Manuva, the Mohuna, the Gandhurva, the Swapuna, the Jrimbhuna, the Maduna, the Suntapuna, and the Vilapuna, the Shoshuna, the Daruna, and the tremendous Vujra; the Bruhma-pasha, the Kala-pasha, the Vuroona-pasha, the much valued weapon Pinaka, and the missile weapons Shooska and Ardra. The weapon Dunda, the Pisha-cha, and Krouncha and the Dhurma-discus, the Kala-discus, and the discus

धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च ।
 वायव्यं मथनञ्चैव अस्तं हयशिरस्तथा । 10 ॥
 शक्तिद्वयञ्च चित्तेषु कंकालं मुषलन्तथा ।
 वैद्याधरं महास्त्रञ्च कालास्त्रमथ दारुणं । 11 ॥
 त्रिशूलमस्त्रं घोरञ्च कापालमथ कंकणं ।
 एतान्यस्त्राणि चित्तेषु सर्वाणि रघुनन्दन । 12 ॥
 वशिष्ठे जपतां श्रेष्ठे तद्द्रुतमिवाभवत् ।
 तानि सर्वाणि दण्डेन यसते ब्रह्मणः सुतः । 13 ॥
 तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः ।
 तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्नपुरोगमाः । 14 ॥

of Vishnool, the weapons Vayuvya, Muthuna, and Huya-shira did he discharge upon the great sage, with the two Shuktis, the Kunkala, and the Mooshula, the great weapon Vidyadhura, the terrible Kala, the dreadful trident, and the Kapala, and the Kunkuna. All these weapons did he, O son of Rughoo, hurl at the sage. Then by Vushishtha, the chief of ascetics, was exhibited a wonder: all these weapons did the son of Bruhma destroy with his simple staff! These weapons being all rendered ineffectual, the son of Gadhi seized a Bruhma-weapon. Beholding that weapon lifted up, the gods, preceded by Ugni and the divine sages, and the Gundhurvas, and the serpents, were filled with terror;

देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः ।
 त्रैलोक्यमासीत्संत्रस्तं ब्रह्मास्त्रे समुदीरिते । 15 ॥
 तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।
 वशिष्ठो यस्य ते सर्वं ब्रह्मदण्डेन राघव । 16 ॥
 ब्रह्मास्त्रं यसमानस्य वशिष्ठस्य महात्मनः ।
 त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणं । 17 ॥
 रामकूपेषु सर्वेषु वशिष्ठस्य महात्मनः ।
 मरीच इव निक्षेपतुर्मेघमाकुलार्चिः । 18 ॥
 प्राज्वलद्ब्रह्मदण्डश्च वशिष्ठस्य करोद्यतः ।
 विधूम इव कालाग्निर्यमदण्ड इवापरः ।
 ततोऽस्तुवन्मुनिगणा वशिष्ठं जपताम्वरं । 19 ॥

yea the three worlds were terrified at the uplifted Bruhma-weapon. That dreadful weapon, O Raghuva, Vushishtha, through Bruhma-energy, destroyed with his Bruhma-staff. The angry visage of the great Vushishtha, destroying the Bruhma-weapon, appalled the three worlds, and tremendous pencils of light shot from all the pores of his body, like the corruscations of fire from a thick smoke. The uplifted Bruhma-staff in the hand of Vushishtha blazed like the staff of Yuma, or the bright flame of the great conflagration.

The sages now praised Vushishtha, chief of ascetics, (saying), "Thy power, O brahman is irresistible ; by thy own energy restrain it, O brahman, O chief

अमोघन्ते बलं ब्रह्मतेजो धारय तेजसा ।

निगृहीतस्तया ब्रह्मन् विश्वामित्रो महाबलः । 20 ॥

अमोघन्ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः ।

एवमुक्तो महातेजाः शमञ्ज्ज्जे महातपाः । 21 ॥

विश्वामित्रो विनिष्कृतो विनिश्चयेदमब्रवीत् ।

धिम्बलं क्षत्रियबलं ब्रह्मतेजो बलं बलं । 22 ॥

एकेन ब्रह्मदण्डेन सर्वास्त्राणि हृतानि मे ।

तदेतद्बलमालोक्य प्रसन्नेन्द्रियमानसः । 23 ॥

तपो महत् समास्थाय यद्दे ब्रह्मन्वकारणं ।

एवमुक्त्वा महातेजाः शस्तमुत्सृज्य दूरतः । 24 ॥

one; the most valiant Vishwa-mitra is subdued by thee; thy power is irresistible; let the worlds be delivered from their terror." Thus addressed, the mighty one, the great ascetic, assumed a placid countenance.

Vishwa-mitra, being conquered, deeply sighing, exclaimed, "What is the wretched power of a Kshutriya; Bruhma-energy is real strength: by one Bruhma-staff are all my weapons destroyed. Seeing that such is the power of the brahman, with all the energies of body and mind will I engage in a course of severe austerities, for the sake of obtaining brahmanhood." Saying this

ततः स निश्चयं कृत्वा ब्राह्मणे धृतमानसः ।

स जगाम तदा राम तपश्चरणनिश्चितः । 25 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे शतानन्दवाक्ये विश्वामित्र
प्रतिज्ञा ॥

the highly energetic one threw his weapons to a distance from him, and having firmly fixed his mind on brahmanhood, he, O Ramā, steady in his resolution, went to engage in sacred austerities.

Thus far the forty-third Section, containing Shutanunda's relation, of Vishwa-mitra's resolution.

ततः सन्तप्तहृदयः स्मरन्निग्रहमात्मनः ।
 विनिश्चस्य विनिश्चस्य कृतचेरो महात्मना । १ ॥
 दक्षिणां दिशमास्थाय महिष्या सह कौशिकः ।
 फलमूलाशनस्तत्र चचार सुमहत्तपः । २ ॥
 ब्रह्मर्षित्वमभिप्रेषुर्वशिष्ठस्यर्द्धया विभो ।
 दृष्ट्वा ब्रह्मतपोयोगं वशिष्ठस्यात्मनो ऽधिकं । ३ ॥
 तताप परमं राम तपोवनमुपाश्रितः ।
 ब्राह्मणः स्यामिति मतिं समाधाय महामनाः । ४ ॥

SECTION XLIV.

The descendant of *Kooshika*, with anguish of heart, remembering his own disgrace, and repeatedly sighing because he had made the magnanimous one his enemy, went with his queen to the south quarter, and living on fruits and roots engaged in a course of severe austerities. Desirous of becoming a *Bruhmarshi*, the chief, viewing, O *Rama*, the sacred austerities of *Vushishtha*, and his abstraction of mind, as greater than his own, through envious emulation, practised the severest austerities. Fixing his mind thus, "I will

तत्रास्य जज्ञिरे पुत्राश्चत्वारो लोकविश्रुताः ।

हविष्यन्दो मधुस्यन्दो दृढनेत्रो महारथः । 5 ॥

यदा च शासतो राज्यमष्टौ पुत्रा महाबलाः ।

जज्ञिरे राजशार्दूल वीर्यवन्तो महौजसः । 6 ॥

वर्षाणान्तत्र पूर्णं च सहस्रे तपताम्वरः ।

जज्वाल तपसा धीमान् कौशिको ऽग्निसमप्रभः । 7 ॥

पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ।

अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनं । 8 ॥

जिता राजर्षि लोकास्ते तपसा कुशिकात्मज ।

अनेन तपसा युक्तं राजर्षि त्वां समर्थये । 9 ॥

become a brahman," he took up his abode in a forest devoted to sacred mortification, and there had four sons born, renowned in the three worlds, *Huvisyunda*, *Mudhoosyunda*, *Drirha-netra*, and *Muha-rutha*. While he governed the kingdom, he had begotten eight sons, sovereign princes, heroes, of mighty prowess. The wise *Koushika*, lustrous as the flame, having practised austerities for a thousand years, shone resplendant by his glorious and sacred deeds.

A thousand years being expired, *Bruhma*, the sire of the world, in gentle accents, addressed *Vishwa-mitra*, rich in sacred mortification. O son of *Koushika*, by thy austerities thou hast surpassed the world of royal sages; I

एवमुक्त्वा महातेजा जगाम सह दैवतैः ।
 त्रिपिष्टं ब्रह्मलोकं लोकानां परमेश्वरः । 10 ॥
 विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किञ्चिद्वाञ्छुखः ।
 दुःखेन महताविष्टः समन्युरिदमब्रवीत् । 11 ॥
 तपश्च सुमहत्तप्तं राजर्षिरिति मां विदुः ।
 देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपःफलं । 12 ॥
 एवं निश्चित्य मनसा भूय एव महातपाः ।
 तपश्चचार धर्मात्मा काकुत्स्थ परमात्मवान् । 13 ॥
 एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ।
 त्रिशङ्कुरिति विख्यात इच्छाकुलवर्द्धनः । 14 ॥

therefore acknowledge thee, clothed with these sacred austerities, to be a royal sage. Having thus spoken the most illustrious, the chief of the three worlds, returned with the gods to the heaven of Bruhma.

Vishwa-mitra having heard this, hung down his head with shame, and, filled with grief and vexation, thus vented his sorrow : "After having performed such great austerities, do all the gods and the sages account me (only) a royal sage ? I esteem myself as having obtained nothing by my austerities." Having again firmly fixed his mind, the great devotee, the virtuous and sacred sage, O Kakootstha, again engaged in austerities.

During this time Trishunkoo, the man of truth, of subdued passions, the enlarger

तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव ।
 गच्छेयं स्वशरीरेण देवतानां परां गतिं । 15 ॥
 वशिष्ठं स समाहूय कथयामास चिन्तितं ।
 अशक्यमिति चापुक्त्रो वशिष्ठेन महात्मना । 16 ॥
 अत्याख्यातो वशिष्ठेन स ययो दक्षिणां दिशं ।
 ततस्तत्कर्मसिद्धार्थं पुत्रांस्तस्य गतो नृपः । 17 ॥
 वशिष्ठा दीर्घतपसस्तपो यत्र हि तेषिरे ।
 त्रिशङ्कुस्तन्महातेजाः शतं परमभास्वरं । 18 ॥
 वशिष्ठपुत्रान्दृशे तप्यमानान्मनस्विनः ।
 सोऽभिवाद्याञ्जलिं कृत्वा तानुवाच तपोधनान् । 19 ॥

in of the race of *Ikshwakoo*, O *Raghava*, thought with in himself, "I will perform sacrifice that I may go to the mansions of the gods in my embodied state." Having called *Vushishtha*, and communicated to him his ideas, he was informed by *Vushishtha* that it was impossible. Discouraged by *Vushishtha*, the king went southwards, and for the accomplishment of his wish, repaired to the place where the sons of *Vushishtha*, performing long-protracted devotions, were engaged in sacred austerities. *Trishunkoo*, the illustrious, beheld the highly resplendant sons of *Vushishtha*, in number a hundred, engaged in sacred mortification with devoted mind ; and bowing at their feet even to the earth, he, respectfully joining his hands, addressed the great devotees : Having

कुशलञ्चाययञ्चैव पृच्छा चैताननामयं ।
 अब्रवीत् स महातजा गुरुपुत्रान् विप्रैः ॥ 20 ॥
 अत्याख्यातो वशिष्ठेन ह्रिया किञ्चिद्वाञ्छुः ।
 शरणं वः प्रपन्नो ऽहं शरणाङ्कुरणप्रदान् ॥ 21 ॥
 त्रातुमर्हथ मां सर्वे प्रपन्नं शरणागतं ।
 अत्याख्यातो ऽस्मि गुरुणा वशिष्ठेन महात्मना ॥ 22 ॥
 यद्युक्रामो महायज्ञं तमनुज्ञातुमर्हथ ।
 गुरुपुत्रानहं सर्वान् पुरस्कृत्य पुरोधसः ॥ 23 ॥
 शिरसा प्रणतो भूत्वा याचे वस्तुपसि स्थितान् ।
 ते मां भवन्तः सिद्ध्यर्थं याजयन्तु तपोधनाः ॥ 24 ॥

enquired concerning their undecaying health and welfare, the illustrious one particularly addressed the sons of his preceptor : " Discouraged by Vushishtha I with dejected countenance betake myself to you, the asylum and support of the miserable, as to my only refuge. Be pleased all to save me your distressed suppliant. Desiring to perform a great sacrifice, I am discouraged by my preceptor the great Vushishtha. Be ye pleased to command this sacrifice. Bowing my head and appointing you all, the sons of my preceptor, my priests, O ye rich in sacred austerities, I intreat you, engaged in mortification, to perform the sacrifice to accomplish my wish, that I by sacrifice may

सशरीरो यथा स्वर्गं यज्ञेन समवाप्नुयां ।
 प्रत्याख्यातो वशिष्ठेन गतिमन्यान्तपोधनाः । 25 ॥
 गुरुपुत्रानृते सर्वान्नाहं पश्यामि तत्त्वतः ।
 इक्ष्वाकूणां हि सर्वेषां वशिष्ठः परमो गुरुः । 26 ॥
 तस्मादनन्तरं सर्वे भवन्तो गुरवो मम ।
 भवद्भिः संपरित्यक्तः प्रणिपत्य गुरोः सुतान् ।
 अन्यं गुरुमुपाशिष्ये यज्ञार्थं कृतमानसः । 27 ॥

इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते त्रिशकुवाक्यं ॥

ascend to heaven in my embodied state. O rich in sacred austerities, discouraged by Vushishtha, I behold no refuge beside the sons of my preceptor. Of all the race of *Ikshwakoo* is Vushishtha the excellent *gooroo*, and after him are all you my venerable instructors. Forsaken by you I will bow to the sons of my preceptors, and appoint another spiritual guide according to my own mind.

Thus far the forty-fourth Section, containing the supplication of Trishukoo.

त्रिशङ्कुवचनं श्रुत्वा ततः क्रोधसमन्वितं ।
 ऋषिपुत्रशतं राम राजानमिदमब्रवीत् । १ ॥
 प्रत्याख्यातोऽसि दुर्बुद्धे गुरुणा सत्यवादिना ।
 तदतिक्रम्य वचनं कस्मादस्मानुपागतः । २ ॥
 मूलमुत्सृज्य कस्मात्त्वं शाखामिच्छसि सेवितुं ।
 नेतत्ते साधु यद्राजन्नस्मानिच्छसि सेवितुं ।
 इच्छाकूणां हि सर्वेषां पुरोधाः परमा गतिः । ३ ॥
 अतः क्षेमं न ते तस्य वचोऽतिक्रम्य वर्त्तितुं ।
 न चातिक्रमितुं शक्यं वचनं सत्यवादिनः । ४ ॥

SECTION XLV.

Having heard the words of Trishunkoo, O Rama, the hundred sons of the sage, filled with anger, thus answered the king : " O stupid wretch, prohibited by thy preceptor, the sacred speaker of truth, why dost thou transgress his word, and apply to us ? Why, rejecting the root dost thou betake thyself to the branches ? O king, thy desire to serve us is not good ; he is the priest, and the glory of all the Ikshwakoos ; that thou art therefore about to transgress his word, is not for thy good. Thou art unable to render void all the words of that speaker of truth. What the divine sage Vushishtha has declared

अशक्यमिति यत्प्राह वशिष्ठो भगवानृषिः ।
 तदस्माभिः कथं शक्यं कर्तुमद्य बलादिव । 5 ॥
 बालिशो ऽसि सुमन्दात्मन् गम्यतां स्वपुरं पुनः ।
 याजने भगवानेव शक्नो ऽसौ न वयं हि ते । 6 ॥
 तेषान्तद्गवनं श्रुत्वा क्रोधव्याकुलिताक्षरं । ।
 राजा मन्युसमाविष्टो मुनिपुत्रानुवाच तान् । 7 ॥
 प्रत्याख्यातो वशिष्ठेन भवद्विस्तदन्तरं ।
 अन्यां गतिं गमिष्यामि यद्युं विदितमस्तु वः । 8 ॥
 ऋषिपुत्राश्च तच्छ्रुत्वा घोरान्तरमिदं वचः ।
 शेषुस्तं नृपतिं क्रुद्धाश्चाणालः श्वो भविष्यसि । 9 ॥

impossible, how can that be accomplished by us. O stupid one, thou art an ignorant person ; go home again. He, the divine one, is able to perform thy sacrifice ; but we are not." Having heard their reply, the king full of grief, his speech faltering through anger, replied to the sons of the sage, " I have been discouraged by Vushishtha, and afterwards by you. I will take another way to perform the sacrifice : be this known to you." The sons of the sage hearing these high words, enraged, cursed the king (saying), " Be thou a Chundala to-morrow." Having thus cursed him they returned to their own hermitages.

इति शप्ता तु राजानं विविशुस्ते स्वमाश्रमं ।

अथ रात्र्यां यतीतायां तस्यां राजा बभूव सः । 10 ॥

चाण्डालदर्शने राम सद्य एव दुराकृतिः ।

अधोनोलाम्बरधरो मलवासः कृतोत्तरः । 11 ॥

संरक्तताम्रधोराक्षः करालो हरिपिक्कलः ।

ऋक्षचर्मनिवासी च लोहाभरणभूषितः । 12 ॥

तं दृष्ट्वा सचिवास्तस्य सद्यश्चाण्डालतां गतं ।

दुद्रुवुः स्वपुरं राम पैरा ये चानुयायिनः । 13 ॥

एक एव तदा राजा जगामाकुलचेतनः ।

शापजेन सुदुःखेन दह्यमानो दिवानिशां । 14 ॥

That night, O Rama, being past, the king undergoing an immediate change, appeared in the morning a deformed creature, a complete Chundala, with his under garment blue, and his upper ones filthy, his eyes inflamed, and of the colour of copper, and he himself of a frightful monkey-brown; his royal robes being changed to a bear-skin, and his ornaments turned to iron. Seeing him in the condition of a Chundala, the counsellors, O Rama, ran to their own abode, followed by the people at the town. The king retired alone, full of distress, burning day and night with anguish of mind, the

विश्वामित्रं महात्मानं ततः शरणमाययौ ।
 स्पर्द्धमानं वशिष्ठेन शरणार्थी तपोधनं । 15 ॥
 विश्वामित्रो ऽपि दृष्ट्वैव राजानञ्च तथागतं ।
 चाण्डालरूपिणं राम कारुण्यं समुपागमत् । 16 ॥
 कारुण्याच्च महातेजा वाक्यं वाक्यविशारदः ।
 अब्रवीत् गतलक्ष्मीकं राजानं क्षौरदर्शनं । 17 ॥
 किमागमनकार्यन्ते राजपुत्र महाबल ।
 अयोध्याधिपते वीर शापाच्छाण्डालतां गतः । 18 ॥
 अथ तद्वाक्यमाकर्ण्य राजा चाण्डालतां गतः ।
 अब्रवीत् प्राञ्जलिर्व्वाक्यं विश्वामित्रं तपोधनं । 19 ॥

effect of his curse. Soon, however, he took refuge with the great Vishwa-
 mitra. Beholding the monarch rich in devotion, and contemned by Vu-
 shishtha, seeking to him for an asylum, in the form of a Chundala, Vishwa-
 mitra, was moved with compassion. This illustrious and eloquent one, mov-
 ed with pity, thus addressed the king of terrific aspect, whose auspicious marks
 were obliterated: "Why art thou come hither, O prince of mighty power? O
 hero lord of *Uyodhya*, thou art become a Chundala through a curse." Hear-
 ing these words, the king become a Chundala, with hands respectfully joined,
 thus replied to Vishwa-mitra, rich in sacred austerities, "O thou, appearing

प्रत्याख्यातो ऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ।
 इमं विपर्ययं प्राप्तः काममप्राप्य काङ्क्षितं । 20 ॥
 सशरीरो दिवं यायामिति मे सैम्यदर्शन ।
 महायज्ञफलेनेति तच्च नैवाप्यते फलं । 21 ॥
 अनृतं नोक्त पूर्वं हि विश्वामित्र मया क्वचित् ।
 कृच्छ्रे ऽपि वर्तमानेन क्षत्रधर्मेण ते शणे । 22 ॥
 यज्ञैर्वज्रविधेरिष्टं प्रजा धर्मेण पालिताः ।
 गुरवश्च मया सर्वे शीलवृत्तेन तोषिताः । 23 ॥
 धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः ।
 परितोषं न गच्छन्ति गुरवो मुनिपुङ्गव । 24 ॥

like the moon, discouraged by my preceptor, and his sons, and cursed by them, I am fallen into this misery; while my earnest wish of going in an embodied state to heaven, through the merit of a great sacrifice is not obtained. O Vishwa-mitra, an untruth was never yet uttered by me; I am in adversities, but I swear to thee by the duties of a Kshatriya which I have ever observed, that I have worshipped the gods by various kinds of sacrifice; my subjects have been governed with justice, and all those whom I ought to honour have been pleased by my devoted attention; yet with me labouring with the greatest assiduity, were not my preceptors pleased, O chief of sages, when I wished to performed a sacrifice. I regard the deeds of a former life

दैवमेव परं मन्ये पौरुषवन्तु निरर्थकं ।
 दैवेनाक्रम्यते सर्व्वं दैवं हि परमा गतिः । 25 ॥
 तस्य मे परमार्त्तस्य दैवोपहृतकर्मणः ।
 शरणागतस्य भगवन् प्रसादकृत्तुमर्हसि । 26 ॥
 नान्यां गतिकृमिष्यामि नान्यच्छरणमस्ति मे ।
 दैवं पुरुषकारेण निवर्त्तयितुमर्हसि । 27 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे त्रिशकुवाक्यं ॥

as influential, and those of the present life as of no avail; by the deeds of
 the former life are all things effectually influenced. By the merits of a former
 life is supreme happiness secured. O divine one, be propitious to me, full
 of distress, to me taking refuge in thy power, my works rendered void by the
 demerits of a former life.¹ Besides thee, I desire no other refuge; for me
 there is no other asylum. It is worthy of thee, by thine energy, to avert
 this destiny."

Thus far the forty-fifth Section, relating the supplication of Trishunkoo.

¹ The commentaries explain the word *Divu* here as referring to the deeds of a former life.

उक्तवाक्यन्तु राजानं विश्वामित्रो महामुनिः ।
 अब्रवीन्मधुरं वाक्यं त्रिशङ्कोर्हर्षवर्द्धनं । १ ॥
 इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्मिकं ।
 शरणन्ते भविष्यामि मा भैषो नृपपुङ्गव । २ ॥
 सर्वानामन्त्रयिष्ये ऽहं त्वत्कृते ऽत्र तपोधनान् ।
 काङ्क्षितस्यास्य ते राजन् सिद्ध्ये यज्ञकर्मणि । ३ ॥
 गुरुशापकृतं कृपं यदेतद्धार्यते त्वया ।
 संसिद्धस्त्वमनेनैव कृपेण स्वर्गमेष्यसि । ४ ॥

SECTION XLVI.

Vishwa-mitra, the great sage, in sweet and heart reviving accents, replied to the supplicating king, "O Ikshwakoo, thou art welcome; O my son, I know that thou art truly virtuous; I will be an asylum to thee; fear not, O chief of kings, on thine account I will invite hither all the ascetics, that they may accomplish by sacrifice this grand object of thy desire. Being perfected, thou shalt go to heaven in the form imposed on thee by the curse of thy preceptors, with which thou art now laden. O chief of kings, thy obtaining of heaven I view as already in my hand; inasmuch as thou hast repaired to me, thou art

हस्तप्राप्तमहं मन्ये स्वर्गान्ते नृपसत्तम ।
 यस्त्वं मामभ्युपागम्य त्रिदिवं गन्तुमर्हसि । 5 ॥
 एवमुक्त्वा महातेजाः पुत्रानाहूय सर्वशः ।
 व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात् । 6 ॥
 आनयध्वमिह क्षिप्रं यज्ञद्रव्याण्यशेषतः ।
 मदीयेनेव यज्ञो ऽयं द्रव्येणास्य भविष्यति । 7 ॥
 शिष्यानुवाच चाहूय सर्वानेव तदा वचः ।
 सर्वानृषीनानयध्वं सवाशिष्ठान्ममाज्ञया । 8 ॥
 सशिष्यान्सुहृदश्चैव सत्विजः सुवज्रश्रुतान् ।
 यज्ञं यद्वचनं ब्रूयान्मम वाक्यप्रचोदितः । 9 ॥

worthy to enter heaven." Having thus said, the illustrious one, calling his wise sons, ordered them to prepare all things for the sacrifice, (saying), "Speedily bring hither all the sacrificial articles; at my expence shall this sacrifice be performed." Then calling all his disciples, he said, "Bring all the sages, and the sons of Vushishtha, with their disciples and friends, together with the sacrificing priests, and those who read the Veda. Whatever any one invited by me shall reply, report fully to me, exactly as spoken." At his command all the disciples, going forth in every direction,

तन्मे भवद्विराविद्यं यथा प्रोक्तमशेषतः ।
 शिष्यास्ततो ऽस्य ते जग्मर्दिशः सर्वे तदाज्ञया । 10 ॥
 आमन्त्र्य चाप्युपावृत्तानचिरेण तपोधनान् ।
 ऊचुः प्राञ्जलयो ऽभ्येत्य विश्वामित्रमिदं वचः । 11 ॥
 तवोपमन्त्रिताः सर्वे मुनयो ऽस्माभिराज्ञया ।
 आज्ञा प्रतिगृहीता तेः सर्वे रेव तपोधनैः । 12 ॥
 अस्माभिरुक्तैरभ्येत्य वर्जयित्वा महोदयं ।
 वशिष्ठस्य च पुत्राणां शतं क्रोधसमाकुलं । 13 ॥
 यदुवाच वचो ह्येवं शृणु तन्मुनिपुङ्गव ।
 क्षत्रियो याजको यत्र चाण्डालस्यापि यक्षतः ।
 कथं सदसि भोक्ष्यन्ते हविस्तत्र सुरोत्तमाः । 14 ॥

invited all the ascetics whom they found. Returning, they with hands re-
 spectfully joined, approaching Vishwa-mitra, said, "All the sages invited by
 us, at thy command, all the devotees addressed by us, coming near, have
 accepted the invitation, Muhoduya excepted; and, O chief of sages, hear
 the harsh words uttered by the hundred sons of Vushishtha, transported with
 rage; "How should the chief gods eat the sacrifice in that assembly where
 a Kshutriya is the sacrificer of what a Chundala will offer? and how shall

ब्राह्मणा वा महात्मानो भुक्त्वा चाण्डाल भोजनं ।

कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पाविताः । 15 ॥

निष्ठुरं वचनं प्राकुरेतत् संरक्तलोचनाः ।

वाशिष्ठा मुनिशार्दूल सर्वे ते समहोदयाः । 16 ॥

इति तेषां वचः श्रुत्वा शिष्याणां मुनिपुङ्गवः ।

क्रोधसंरक्तनयन इदं वचनमब्रवीत् । 17 ॥

यद्दूषयन्त्यदुष्टं मां वाशिष्ठा मन्दचेतसः ।

भस्मीभूता दुरात्मानः कालस्य वशमागताः । 18 ॥

अद्य ते कालपाशेन नीता वैवस्वतक्षयं ।

सप्त जातिशतान्येव मृतयाः सन्तु सर्वशः । 19 ॥

great brahmans, after eating the food of a Chundala, go to heaven, purified by Vishwa-mitra? These harsh words, O chief of sages, did the sons of Vushishtha with Muhoduya utter, their eyes ensanguined with rage."

Hearing the words of his disciples, the great sage replied, his eyes inflamed with anger, "May the evil-minded sons of Vushishtha, who have charged me the guiltless one, with blame, be for this crime reduced to ashes, and become the subjects of Yuma. Let them, this day inclosed in the bonds of Kala,¹ depart to the habitation of Vivuswuta,² and for seven hundred successive births as-

¹ Another name of Yuma, the son of Vivuswut, or Soorya.

² Yuma.

श्रमांसनियताहाराः पुष्टिकामाः सनिर्घृणाः ।

विकृताश्च विदूषाश्च लोकाननुचरन्विति । 20 ॥

महोदयश्च दुर्बुद्धिरदुष्टं मां ह्यदूषयत् ।

दूषितः सर्वलोकेषु निषादत्वमवाप्स्यति । 21 ॥

प्राणतिपातनिरतो निरनुक्रोशतां गतः ।

दीर्घकालं मम क्रोधात् दुर्वृत्या वर्त्तयिष्यति । 22 ॥

sume the form of persons procuring a subsistence by the dead,¹ and feeding on the flesh of dogs through desire of prolonging a wretched existence; deformed, disfigured, abhorred, may they thus wander among men: and may the wicked Muhoduya, who charged me, innocent, with blame, himself esteemed guilty by all, sink into the condition of a Nishada;² and, void of compassion, intent on destroying life, through my anger prolong a hated existence for

¹ The original word denotes a tribe of the most degraded of men, who for their subsistence, go about collecting the old clothes of the dead, or any other thing pertaining to them. They are usually employed in the meanest offices, such as dragging dead bodies from the streets to the rivers, executing criminals, &c. They are viewed with abhorrence by all classes of Hindoos.

² The Nishadas are a kind of Chandalas, who subsist by hunting.

एतावदुक्ता वचनं विश्वामित्रो महामुनिः ।
विरराम महातेजास्तस्मिन् मुनिसमागमे । 23 ॥

इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते वाशिष्ठशः ॥

a long series of years." The great sage Vishwa-mitra, full of energy, having said this in the assembly of sages, ceased.

Thus far the forty-sixth Section, containing the curse upon Vushishtha's sons.

स क्रोधविषमुत्सृज्य गाधिजे रघुनन्दन ।
 तपोबलहतान् कृत्वा वाशिष्ठान् समहोदयान् । १ ॥
 ऋषिमध्ये परं वाक्यं विश्वामित्रो ऽभ्यभाषत ।
 अयमिक्ष्वाकुदायादस्त्रिंशङ्कुरिति विश्रुतः । २ ॥
 धार्मिकः सत्यसन्धश्च माञ्चैव शरणं गतः ।
 स्वेनानेन शरीरेण स्वर्गं गन्तुमभीप्सति । ३ ॥
 तदिदं मुनयः सर्वे समनुज्ञातुमर्हथ ।
 विश्वामित्रवचः श्रुत्वा ततस्ते मुनिपुङ्गवाः । ४ ॥

SECTION XLVII.

“ O Son of Rughoo, Vishwa-mitra, the son of Gadhi, having emitted this
 poison of anger, and deprived the sons of Vushishtha and Muhoduya of the
 power of ascetics,¹ began thus to converse with the sages, in a composed man-
 ner, “ This descendant of Ikshiwakoo, Trishunkoo by name, renowned, virtuous,
 a constant observer of truth, who has placed himself under my protection, is
 exceedingly desirous of going to heaven in his embodied state. It is yours,
 O ye sages, to accomplish the work.” Hearing the words of Vishwa-

¹ The power which they acquire through intense mortification.

मिथः संमन्त्रयामासुर्वि श्वामित्रभयाद्विताः ।
 अयं कुशिकदायादस्तपस्वो क्रोधनो भृशः । 5 ॥
 न विग्रहः सहानेन क्षमेऽस्माकं मनोवितां ।
 अग्निकल्पो हि भगवान् शपं दास्यति रोषितः । 6 ॥
 तस्मात्प्रवर्त्यतां यज्ञो यथेवात्तं महर्षिणा ।
 क्रियताञ्च तथा यत्नः सशरीरो यथा दिवं । 7 ॥
 गच्छेदित्वाकुदायादो विश्वामित्रस्य तेजसा ।
 ततः प्रवृत्ते यज्ञः सर्वसम्पारसमृतः । 8 ॥
 अध्वर्युरभवत्तत्र विश्वामित्रो महायशः ।
 ऋत्विजश्चाभवत्तत्र मुनयः शंसितव्रताः । 9 ॥

mitra, those great sages, fearing him greatly, thus consulted together : " This son of Kooshika, this great devotee, is exceedingly wrathful; there is no necessity for us to contend with him; let us pundits wave disputation with him. The divine one, enraged like the fire, will pour on us a curse; let us therefore begin the sacrifice as required by the great sage, and so exert ourselves, that the heir of Ikshwakoo, by the influence of Vishwa-mitra, may ascend to heaven in an embodied state.

तस्य यज्ञे तदा तस्मिंस्त्रिशङ्कोर्भूरितेजसः ।
 विश्वामित्रो ऽथ भगवान् मन्त्रविन्मन्त्रपारगः । 10 ॥
 चकारावाहनं यज्ञे भागार्थं त्रिदिवोक्तां ।
 नाभ्यगच्छन् यदाहूता भागार्थन्त देवताः । 11 ॥
 ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।
 श्रुत्वमुद्यम्य भगवांस्त्रिशङ्कुमिदमब्रवीत् । 12 ॥
 पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।
 एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा । 13 ॥
 दुष्प्रापं स्वशरीरेण दिवं गच्छ नराधिप ।
 बाल्यात्प्रभृति यत्किञ्चिन् न या सम्यक् तपश्चितं । 14 ॥

All the articles being collected, the sacrifice began. The illustrious Vishwa-mitra was the priest repeating the formulas of the Yujus-veda, and the sages, eminent in sacred vows, were the sacrificing priests. Then Vishwa-mitra, the divine one, deeply versed in the muntras, called thither the celestial inhabitants to receive their shares of this great sacrifice of Trishunkoo. The invited gods refusing to come for their shares, the divine one, the great Vishwa-mitra, transported with anger, snatching up the sacred ladle, said to Trishunkoo : " Behold, O sovereign of men, the virtue of my austerities, of my self-acquired energy : by my own power will I send thee to heaven, O lord of men; to heaven, so difficult to be obtained, ascend in thine

तेजसा तस्य तपसः सशरीरो दिवं ब्रज ।
 उक्त्वाक्ये मुनावेवं सशरीरा नृपसुता । 15 ॥
 ययौ स्वर्गं स्वमाविश्य मुनीनां पश्यतान्तादा ।
 त्रिदिवन्तुगतं दृष्ट्वा त्रिशङ्कुं पाकशासनः । 16 ॥
 सह सर्वैः सुरगणैरिदं वचनमब्रवीत् ।
 त्रिशङ्को पत भूमौ त्वं नासि स्वर्ग कृतालयः । 17 ॥
 गुरुशापादुपहतो मूढः सीङ्गमवाक्शिराः ।
 एवमुक्त्वा महेन्द्रेण त्रिशङ्कुरपतत्ततः । 18 ॥
 विक्रोशमान स्त्राहीति विश्वामित्रं तपोधनं ।
 तच्छ्रुत्वा वचनन्तस्य त्राहीति पततो दिवः ।
 विश्वामित्रो भृशं क्रुद्धस्तिष्ठ तिष्ठेत्युवाच तं । 19 ॥

embodied state. By the influence of all the sacred austerities which from my infancy I have performed, in thine embodied state depart to heaven." These words being uttered by the sage, the king, immediately mounting into the air, ascended to heaven, the sages looking on. Seeing Trishunkoo arrived in heaven, Paka-shasunas,¹ with all the gods, said, "O Trishunkoo, O stupid one, smitten by the curse of thy gooroo, speedily fall headlong to the earth; thou hast no place in heaven." Thus commanded by Muhendra, Trishunkoo instantly fell, crying out to Vishwa-mitra the great ascetic, "O save, save." Hearing the voice of Trishunkoo falling from heaven, and crying save, save, Vishwa-mitra, full of wrath, called out, "Stop, stop!" Then through the

¹ Indra.

ततो ब्रह्मतपोयोगात् प्रजापतिरिवापरः ।
 ससर्ज दक्षिणे भागे सप्तर्षीन्परान्स्ततः । 20 ॥
 दृष्ट्वा दक्षिणमार्गस्थान् सप्तर्षीन्परान् प्रभुः ।
 नक्षत्रवंशम्परं स्रष्टुं समुपचक्रमे । 21 ॥
 स्वर्गस्य दक्षिणे मार्गे तथो ब्रह्मबलाश्रयात् ।
 सृष्ट्वा च नक्षत्रगणं क्रोधसंरक्तलोचनः । 22 ॥
 इन्द्रादीन्परान् देवान् स्रष्टुं समुपचक्रमे ।
 ततः परमसम्भ्रान्ताः सदेवर्षिगणाः सुराः । 23 ॥
 विश्वामित्रं महात्मानम् चुः सानुनयम्ब्रुवः ।
 अयं राजा महाभाग गुरुशापपरिहृतः । 24 ॥

power of Bruhma-austerities, and abstraction of mind, he, like another Praja-
 puti, created seven other great sages¹ in the south quarter. Seeing the seven
 other sages in their place on the south quarter, the divine one began to cre-
 ate another family of Nukshutras.² Having, by the influence of sacred mortifi-
 cation, created an assemblage of Nukshutras, his eyes reddening with anger,
 he began to create another Indra, and another circle of gods. Upon this all
 the divine sages and the gods, petrified with astonishment, addressed Vishwa-
 mitra with humble supplication, "O possessor of the great share, this king,

1 "Seven other great sages." The Hindoos say, that the Pleiades are seven sages, sons of
 Bruhma. Vishwa-mitra therefore placed his seven in the south quarter.

Stellar mansions, the heavenly bodies.

सशरीरो दिवं गन्तुं नार्हत्यकृतपावनः ।
 प्रमाणानि प्रमाणज्ञैः परिपाल्यानि यत्नतः । 25 ॥
 पुराणैः स्थापितां संस्थां नातिक्रामितुमर्हसि ।
 इति तेषां वचः श्रुत्वा देवानां मुनिपुङ्गवः । 26 ॥
 अब्रवीत् स्नेहवद्वाक्यमिदमाभाष्य देवताः ।
 सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः । 27 ॥
 आरोहणं प्रतिज्ञातं नानृतं कर्तुमुत्सहे ।
 स्वर्गो ऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः । 28 ॥
 नक्षत्राणि च सर्वाणि ध्रुवाणीमानि सन्तु नः ।
 यावत्संलोकं धरिष्यन्ति तावत् स्यास्यन्त्यमूनि च । 29 ॥

wounded by the curse of his preceptor, is not fit, without previous purification, to enter heaven in an embodied state. The divine books are to be observed with care by those acquainted with their evidence. It becomes not thee to subvert the order of things established by the ancients."

Hearing the words of the gods, the great sage, calling to them, answered in gentle terms, "Peace be to you I cannot permit the promise made to this monarch Trishunkoo, of going to heaven in his embodied state, to become infellectual. Let his residence in heaven, in an embodied state, be perpetual; and let all these my stars be permanent. Let them continue as long as the world

एतां प्रतिज्ञां सर्वे मे समनुशातुमर्हथ ।
 एवमुक्ताः सुराः सर्वे प्रत्युर्मुनिपुङ्गवं । 30 ॥
 एवं भवतु भद्रन्ते तिष्ठन्वेतानि सर्वशः ।
 तिष्ठन्वेतानि ज्योतींषि वै श्वानरपथादहिः । 31 ॥
 अवाक्शिरा एव चायन्निशङ्कुरिह तिष्ठतु ।
 दक्षिणस्यामभिरतो दिशि स्वप्रभया ज्वलन् । 32 ॥
 अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमं ।
 कृतार्थं कीर्त्तिमन्तञ्च स्वर्गलोकगतं यथा । 33 ॥
 विश्वामित्रस्तु तच्छ्रुत्वा देवानाम्ब्रवन्तदा ।
 बाष्पमित्यब्रवीत्तत्र सर्वदेवैरभिष्टुतः । 34 ॥

endures. It becomes you to confirm this which I have promised." All the gods, thus addressed, replied to the great sage, "Peace be to thee; be it thus; let all these remain; let all thy luminaries remain on the outside of the path of Vishwanura,¹ and let Trishunkoo, well pleased, remain in the south quarter with his head downwards, resplendent by his own light, while all these luminaries attend the excellent and renowned sovereign of men, who has seen his desire accomplished, and obtained heaven." Hearing the words of the celestials, Vishwa-mitra, extolled by all the gods, acquiesced in their

¹ The fire.

ततो देवा महात्मान ऋषयश्च तपोधनाः ।
जग्मुर्यथागतं सर्वे यज्ञस्थाने नरोत्तम । 35 ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये बालचरिते आदिकाण्डे
त्रिशकुस्वर्गरोहणं ॥

proposal. After this, O chief of men, the sacrifice being ended, the great gods, and the sages rich in devotion, all returned as they came.

Thus far the forty-seventh Section, describing the ascension of Trishunkoo to heaven.

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तानृषीन् ।
 अब्रवीन्नरशार्दूलः सर्वांस्तान् वनवासिनः । १ ॥
 महान् विघ्नः प्रवृत्तो ऽयं दक्षिणामास्थितो दिशं ।
 दिशमन्यां प्रपत्स्यामस्तत्र तस्यामहे तपः । २ ॥
 पश्चिमायां विशालायां पुष्करेषु महात्मनः ।
 सुखं तपश्चरिष्यामः सुखं तद्भि तपोवनं । ३ ॥
 एवमुक्त्वा महातेजाः पुष्करारण्यमाश्रितः ।
 तप उग्रं दुराधर्षं तेषे मूलफलाशनः । ४ ॥

SECTION XLVIII.

The illustrious Vishwa-mitra, O chief of men, seeing the sages depart, said to all the inhabitants of the forest, "O devout ascetics, in this south quarter great obstructions appear in our way, let us go to another quarter and perform sacred austerities. O great ones, in the west, in the country of Vishala, at the sacred place Pooshkura, a pleasant forest for devotion, shall we practice our sacred austerities in perfect security." Saying this, the illustrious one settled in the wilderness belonging to that sacred place, feeding

एतस्मिन्नेव काले तु अयोध्याधिपतेस्तथा ।
 अम्बरीषस्य राजर्षेर्द्युं मतिरजायत । 5 ॥
 तस्य वै यजमानस्य नरमेधेन भूयतेः ।
 शोक्षितं मन्त्रवद्गूपात् पशुमिन्द्रो जहार तं । 6 ॥
 नरं लक्षणसम्पूर्णं पशुत्वे विनियोजितं ।
 तस्मिन् हृते पशौ विप्रो राजानमिदमब्रवीत् । 7 ॥
 पशुर्यः शोक्षितो राजन् केनापि स हृतो बलात् ।
 अरक्षितारं राजानं वृन्ति देवा नरेश्वर । 8 ॥
 शायश्चित्तं महत्तेतत् तं त्वं पशुमुपानय ।
 अन्यं वाप्यानय क्रीत्वा यावत् कर्म प्रवर्तते । 9 ॥

on roots and fruits, and engaging in a severe and unparelleled course of mortification.

At this time the royal sage *Umbureesha*, king of *Uyodhya*, resolved on forming a human sacrifice, but the victim of the king engaged in this sacrifice, (the victim), bearing the characteristic marks, and appointed for immolation, did *Indra* steal from the sacred pile. The victim being taken away, the priest addressed the king thus: "O king, the consecrated victim is, by some one, forcibly taken away. O sovereign of men, guilt overwhelms the king who does not preserve inviolate the sacrifice. A failure of this nature requires a great expiation; therefore bring this victim, or, buying another, bring

उपाध्यायवचः श्रुत्वा स राजा वज्रशस्त्रदा ।
 अन्वेष्टुं पशुमारेभे पुरुषं लक्षणां न्वितं । 10 ॥
 देशाञ्जनपदांश्चैव नगराणि वनानि च ।
 आश्रमांश्च तथा पुण्यान् प्रविशन् वै महायशाः । 11 ॥
 स पुत्रसहितं तात सभार्यं रघुनन्दन ।
 भृगुतुङ्गे समासीनं ऋचीकं सन्ददर्श ह । 12 ॥
 वज्रप्रजं दरिद्रञ्च द्विजं गृहनिवासिनं ।
 अभिगम्याम्बरीषस्तं विप्रं वचनमब्रवीत् । 13 ॥
 तपःस्वाध्यायनिरतं पृच्छा कुशलमादितः ।
 गवां शतसहस्रेण सुतमेकं प्रयच्छ मे । 14 ॥

it whilst the business may yet be accomplished." Having heard the words of his preceptor, the king began, by every method, to seek a human victim with the proper characteristics. The highly renowned one, O beloved son of Rughoo, travelling through countries, populous districts, cities, and forests, and entering the sacred hermitages, at length beheld Richeeka, with his sons and his wife, sitting on the mountain Bhrigootoonga. Going near the indigent brahman, a housholder with a numerous family of children, Umbureesha first enquiring about the welfare of him intent on devotion and the reading of the Veda, addressed him thus: "O great brahman for a hundred thousand cows

नरमेधे महायज्ञे पश्वर्यं भो द्विजोत्तम ।
 यदि ते रोचते ब्रह्मन् सुतमेकं परित्यज । 15 ॥
 वह्नो विचिता देशा न लेभे यज्ञियं पशु ।
 दातुमर्हसि मूल्यान सुतमेकं द्विजोत्तम । 16 ॥
 पशोरर्थं कृतार्थः स्यामहं काश्यप सुव्रत ।
 इत्युक्तो ऽथाश्वरीषेण ऋचीको रघुनन्दन । 17 ॥
 न विक्रेष्याम्यहं पुत्रं ज्येष्ठमित्यब्रवीद्धृचः ।
 ऋचीकवचनं श्रुत्वा माता तेषां यशस्विनी । 18 ॥
 उवाच नरशार्दूलमश्वरीषमिदं वचः ।
 अविक्रेयं सुतं ज्येष्ठं भगवानाह काश्यपः । 19 ॥

sell me one of thy sons, to be the victim in the *Nura-medha*, that great act of religion. O brahman, if it be agreeable to thee, relinquish one son to me, who, after searching many countries, have not found a victim fit for the sacrifice. O excellent twice born, it becomes thee for a proper price to give me one of thy sons. By obtaining a victim, O devout son of *Kushyupa*, I shall be able to complete my sacrificial undertaking." Thus accosted by *Umbureesha*, O son of *Rughoo*, *Richeeka* replied, "I will by no means sell my eldest son." Hearing the words of *Richeeka*, the illutrious mother said to *Umbureesha*, chief of kings, "The divine son of *Kushyu-*

ममाप्येनं कनीयांसं सुतं विद्धि परं प्रियं ।
 पितृणां वल्लभा ज्येष्ठाः प्रायेण हि सुता नृप । 20 ॥
 मातृणाञ्च कनीयांसस्तस्माद्रक्षो हि तौ नृप ।
 उक्त्वाक्ये मुनौ तस्मिन् मुनिपत्न्यान्त्येव च । 21 ॥
 शुनःशेषं इदं तत्र मध्यमे वाक्यम्ब्रवीत् ।
 ज्येष्ठः पितुरतिक्रियः कनीयान्मातुरेव च । 22 ॥
 विक्रीतं मध्यमं मन्ये राजन्नाशु नयस्व मां ।
 अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः । 23 ॥
 हिरण्यस्य सुवर्णस्य केटिभी रत्नराशिभिः ।
 गवां शतसहस्रेण शुनःशेषं ततो नृपः । 24 ॥

pa says, that his eldest son shall not be sold: the youngest son know to be my best beloved. Eldest sons, O king, are generally beloved by fathers, while the youngest most largely share the affection of the mother: therefore, O king, must these two be spared." These replies being made by the sage and his spouse, the middle son, Shoonus-shepha, spoke thus: "By the father is the eldest son reserved, and the younger by the mother: then, O king, I esteem the middle son as already sold; take me without delay." Upon this, O son of Rughoo, the powerful king purchased the pious Shoonus-shepha

गृहीत्वा परमप्रीतो जगाम रघुनन्दन ।
 रथमारोप्य तं राम शुनःशेफं त्वरान्वितः ।
 आजगाम ततो यज्ञं समापयितुमात्मनः । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते शतानन्दवाक्ये शुनःशेफ
 विक्रयः ॥

with millions of the purest gold, with heaps of jewels, and a hundred thousand cows. Having received him, the king, highly delighted, placed him, O Rama, on the chariot, and speedily departed to finish his sacrifice,

Thus far the forty-eighth Section, describing the purchase of Shoonus-shepha.

शुनःशेषन्तमादाय स राजा श्रान्तवाहनः ।
 व्यश्रमत्पुष्करे तीर्थे मध्याह्ने रघुनन्दन । १ ॥
 तस्य विश्रमतस्तत्र शुनःशेषो महाद्युतिः ।
 पुष्करं श्रेष्ठमासाद्य विश्रामित्रं ददर्श ह । २ ॥
 तप्यन्तमृषिभिः सार्द्धं मातुलं परमातुरः ।
 स दीर्णहृदयो दीनो विक्रयेण श्रमेण च । ३ ॥
 जगाम शिरसा पादौ मुनिं वाक्यमुवाच ह ।
 न मे ऽस्ति माता न पिता न सुहृन् च बान्धवाः । ४ ॥

SECTION XLIX.

In the king's journey home with Shoona-shepha, his horses being weary, he rested, at mid-day, O son of Rughoo, at the sacred Teertha Pooshkura. While he was resting himself, the illustrious Shoonus-shepha going to Pooshkura, beheld Vishwa-mitra performing his austerities, surrounded by the sages. Wretched through fatigue and the recollection of having been sold, his heart being torn with anguish, he, bowing his head even to the feet of the sage, thus addressed him, "To me there is neither father, nor mother, nor friend, nor associate; save me, abandoned by my friends, and flying to thee, O chief

त्रातुमर्हसि मां त्यक्तं बन्धुभिः शरणागतं ।

त्राता त्वं हि मुनिश्रेष्ठ पितृव मम सुव्रत । 5 ॥

राजा च कृतकार्यः स्याज्जीवेयञ्चाप्यहं यथा ।

भवतो वीर्यमाश्रित्य तथा त्वं कर्तुमर्हसि । 6 ॥

नाथो मे त्वमनाथस्य भवितव्येन चेतसा ।

पितृव पुत्रं कृपणं त्रातुमर्हसि मां मुने । 7 ॥

तस्य तद्वचनं श्रुत्वा विश्वामित्रस्तपोधनः ।

शान्तयित्वा पुनः शेषं स्वान् पुत्रानिदमब्रवीत् । 8 ॥

यत्कृते पितरः पुत्रानिच्छन्ति गुणवत्तरान् ।

परलोकहितार्थाय तस्य कालो ऽयमागतः । 9 ॥

of sages; thou art (my) deliverer; thou art even my father. O devout one, I take refuge in thy power. So interpose for me, that the sacrifice of the king may be accomplished, and I live." Thou art the protector of me, wretched with the apprehension of my future destiny. Save me, O sage, as a father saves his distressed son." Hearing this supplication, Vishwa-mitra, rich in sacred austerities, consoling Shoonus-shepha, said to his own sons, "Fathers desire sons endued with all virtue for the sake of another world.¹ The time for proving the virtue of my sons is now arrived. This child,

¹ Much of the hope which a Hindoo has of future happiness rests on the virtue of his son in performing various ceremonies for his welfare after death.

अयं मुनिसुतो बालो मत्तः शरणमिच्छति ।
 अस्य जीवितदानेन प्रियं मे कर्तुमर्हथ । 10 ॥
 सर्वे सुकृतकल्याणाः सर्वे सुचरितव्रताः ।
 ते यूयं मन्नियोगेन मोक्षयध्वं मुनेः सुतं । 11 ॥
 अद्भ्यराग्नेः समिद्धस्य गत्वा तृप्तिं प्रयच्छथ ।
 मोक्षयध्वमिमञ्चैव पशुत्वान्मम शासनात् । 12 ॥
 शरणमामनुप्राप्तं ऋचीकस्य मुनेः सुतं ।
 स्याद्विघ्ना यथा तस्य राजर्षेः क्रियतान्तथा । 13 ॥
 मुनेस्तद्वचनं श्रुत्वा मधुस्यन्दादयः सुताः ।
 साभिमानमिदं वाक्यमूचुः पितरमप्रियं । 14 ॥
 कथमात्मसुतान् हित्वा त्राता परसुतानसि ।
 भगवन्नेव कार्यन्ते स्वमांसस्येव भक्षणं । 15 ॥

the son of a sage, seeks refuge in me; it becomes you, by giving your own
 lives, to accomplish my wish. You are all happy in having performed
 deeds of devotion. Having then accomplished devout and excellent works,
 all of you at my command save this sage's son. Go and yield yourselves to
 satisfy the sacrificial fire; at my command liberate this son of the sage Ri-
 cheeka, who has betaken himself to me for refuge. So perform this deed, that
 the sacrifice of the king be finished without obstruction." Hearing these
 words of the sage, Mudhoo-syunda and the other sons sullenly replied to
 their father in these unlovely words, "How is this? Abandoning thine own
 sons thou savest the son of another. O divine one, this action of thine is like

तेवान्तद्वचनं श्रुत्वा पुत्राणां मुनिपुङ्गव ।
 क्रोधसंरक्तनयनः पुत्रांस्तान्शपत्तदा । 16 ॥
 निःसाध्वसमिदं वाक्यं धर्मादभिहितं बहिः ।
 यस्मात् स्वमांसमुद्दिष्टं युष्माभिरवमन्य मां । 17 ॥
 श्वमांसविक्रयस्तस्माद्वाशिष्ठा इव जातिषु ।
 पतिता वज्रवर्षाणि कुत्सिता विचरिष्यथ ॥ 18 ॥
 इति शापान्निना दग्धा पुत्रान् स्वान् कुशिकात्मजः ।
 शुनःश्लेफमुवाचेदं वचनं परिसान्वयन् । 19 ॥
 यदा पशुत्वे पुत्र त्वं प्रोक्षितः स्यास्तदा जपेः ।
 इमं मन्त्रं मया प्रोक्तमिन्द्रादिस्तवसंयुतं । 20 ॥

devouring thine own flesh." Hearing this their reply, the great sage, his eyes red with anger, cursed his sons in these rash and unfeeling words : " As ye, saying " Thy flesh," have proudly addressed me, therefore become Vashishthas,¹ and sell the flesh of dogs : thus fallen, for a series of years wander about in contempt and dishonour." The son of Kooshika having, by the fire of his curse, burnt his own sons, thus consolingly addressed Shoonus-shepha, " When, O son, thou art consecrated as the victim, repeat this mantra given thee by me, and sacred to the praise of Indra and the other gods.

¹ Descendants of Vashishtha, formerly cursed by Vishwa-mitra.

जपन्तमेनं मन्त्रं त्वां मोक्षयिष्यति वासवः ।

पशुत्वादस्य चाविद्धं भविष्यति महीपतेः । 21 ॥

शनःशेफो ऽपि तन्मन्त्रमधीत्य त्वरितस्तदा ।

उवेत्य हृष्टो राजानमम्बरीषमभाषत । 22 ॥

एहि राजन्नितः शीघ्रं नय मां यज्ञमात्मनः ।

पशुं मां मन्त्रतः शोक्ष्य दीक्षामेतां समापय । 23 ॥

तद्वाक्यमधिपुत्रस्य श्रुत्वा हर्षसमन्वितः ।

जगाम नृपतिः श्रीमान् यज्ञवाटमृतन्वितः । 24 ॥

Upon repeating this *muntra*, *Vasava* will liberate thee, and thy becoming the king's victim will not be rendered void. Having with haste received this *muntra*, *Shoonus-shepha* approaching king *Umbureesha*, said with cheerful mind, "O king, come; speedily taking me hence, perform thy sacrifice; by formulas consecrate me the victim, and speedily finish the preliminary ceremonies." Hearing these words of the sage's son, the fortunate king, filled with joy, went without delay to the place of sacrifice.

सदस्यानुमतं राजा पवित्रं कृतलक्षणं ।
 शुनःशेषं पशुं यूपे निबबन्धानुमन्त्रितं । 25 ॥
 स वद्ध ऋग्भिस्तुष्टाव देवेन्द्रं हरिवाहनं ।
 भागार्थिनमुनुग्रामं स्वरेणोच्चैर्विनादयन् । 26 ॥
 तस्मै प्रीतः सहस्राक्षो वरं प्रादाद्भीषितं ।
 आयुरिष्टं यशश्चाग्र्यं शुनःशेषाय राघव । 27 ॥
 स च राजा क्रतुफलं तद्वाप यथेप्सितं ।
 धर्मं यशः श्रियश्चाग्र्यां सहस्राक्षप्रसादतः । 28 ॥

The king now bound to the *Yoopā* the consecrated victim *Shoonus-shepha*, pure, possessing the requisite marks, and consecrated by the priest directing the ceremonies. Being bound, he, with a loud voice, in the hymn of the *Rig-veda*, praised *Indra*, the god riding on a horse, then arrived for the sake of his share. The thousand-eyed god, pleased therewith, O *Raghuva*, bestowed upon *Shoonus-shepha* the requested blessing, length of life and great renown. He also gave to the king the desired fruit of his sacrifice, virtue, renown, and great prosperity.

विश्वामित्रो ऽपि धर्मात्मा चचारोग्रं महत्तपः ।

पुष्करेष्वेव वर्षाणां सहस्रं नियतव्रतः । 29 ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये आदिकाण्डे बालचरिते

शतानन्दवाक्ये अम्बरीषयशः ॥

For a thousand years did the pious Vishwa-mitra perform at Pooshkura severe austerities according to his vow.

Thus far the forty-ninth Section, describing the sacrifice of *Umbureesha*.

Q q q 3

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिं ।
 अभ्यगच्छन् सुराः सर्वे तपःफलचिकीर्षवः । १ ॥
 अब्रवीत् सुमहातेजा ब्रह्मा सुहृद्विरं वचः ।
 ऋषिः श्रेष्ठो मतो न स्तुवं निवर्त्त तपसो ऽधुना । २ ॥
 इत्युक्त्वान्तरं ब्रह्मा जगामाशु यथागतं ।
 विश्वामित्रो ऽपि तच्छ्रुत्वा च चारैव पुनस्तपः । ३ ॥
 तत्र चेनं तपस्यन्तं कालस्य महतः प्लवः ।
 आजगामाप्सरा राम तं प्रलोभयितुं मुहुः । ४ ॥

SECTION E.

A thousand years being completed, all the gods desirous of bestowing the reward of these austerities, came to the sage who had performed the ablution.¹ The most illustrious Bruhma, pleasantly addressing him, said, "Thou art by us esteemed a chief sage; now put an end to thy austerities." Having said this, Bruhma departed.

Vishwa-mitra, hearing this, again engaged in sacred austerities. While thus employed, O Rama, Menuka, the Upsura, came thither to seduce him.

¹ This ablution was performed in token of his having completed his vow, a custom prevailing among the Hindoos to this day.

मेनका नाम सुश्रोणी विश्वामित्राश्रमं प्रति ।
 पुष्करे सा सुचार्वकी स्नातं समुपचक्रमे । 5 ॥
 तां ददर्शद्रुताकारां मेनकां कुशिकात्मजः ।
 दृपेणाप्रतिमां राम श्रियं मूर्त्तिमतीमिव । 6 ॥
 तां दृष्ट्वा चाहसर्ध्वकीं मेनकां विजने वने ।
 जलप्रक्षिन्नवसनां मनोहरतराकृतिं । 7 ॥
 कन्दर्पवशगो ऽभ्येत्य मुनिर्वचनमब्रवीत् ।
 का त्वं कस्य कुतो वेदं वनं भद्रं ऽभ्युपगता । 8 ॥
 एहि विश्वायतां भीरु ममाश्रमपदे शुभे ।
 मेनका तद्वचः श्रुत्वा विश्वामित्रमभाषत । 9 ॥

She, incomparable in beauty, began to bathe in Pooshkura. The son of Koo-
 shika, O Rama, beheld Menuka, of surprising form, unparalleled in beauty,
 in appearance resembling Shree. Seeing the fascinating Menuka, beautiful
 in symetry of frame, in the uninhabited wilderness, her clothing wetted by
 the stream, he, subdued by the arrows of Kundurpa, approaching her, said,
 "O fair one, Who? whose? whence, art thou? Whence camest thou
 into this wood? O timorous one, come, rest thyself in my pleasant hermi-
 tage." Menuka hearing this, replied to Vishwa-mitra, "I am an Upsura,
 Menuka by name, come hither through love to thee. If thou approve,

अप्सरा मेनका नाम त्वत्प्रीत्यर्थमुपागता ।
 रोचते यदि ते ब्रह्मन् भजमानां भजस्व मां । 10 ॥
 इति तां रुचिरं वाक्यं भाषमाणामनिन्दितां ।
 पाणौ गृहीत्वा भगवानाश्रमं प्रविवेश ह । 11 ॥
 तथा च सह वर्षाणि पञ्चपञ्च च रात्रव ।
 विश्वामित्रस्य रमतः क्षणवद्वृत्तिचक्रमुः । 12 ॥
 हृतविज्ञानबुद्धिर्हि तथा मुनिरसौ तदा ।
 तानि वर्षाण्यतीतानि बुबोधैकमहर्षया । 13 ॥
 अथ काले गते तस्मिन् बुद्ध्या बुद्ध्यात्मविक्रियां ।
 जगादैवन्तदा वाक्यं विश्वामित्रस्तपोधनः । 14 ॥
 सो ऽमर्षस्तच्च मे ज्ञानं तत्तपः स च निश्चयः ।
 नष्टान्येकपदे चेह सर्वथा किमपि स्त्रियां । 15 ॥

receive me completely devoted to thee." Upon this, he, taking by the
 hand this seducing female, entered the hermitage. Five times five years of
 Vishwa-mitra's, spent in dalliance with her, passed away like a moment.
 Lost to wisdom and reflection, the sage supposed the years spent with her to
 be but one day. This time being past, Vishwa-mitra, rich in sacred au-
 sterities, perceiving himself to be seduced, exclaimed, "What! my displea-
 sure, my wisdom, my austerities, my firm resolution, all destroyed at once,
 by a woman? Seduced by the crime in which *Indra* delights, am I stripped

अनया लाभयित्वा मां तपो ऽघहरणं कृतं ।
 इन्द्रप्रियं चिकीर्षन्त्या तस्मादेनां त्यजाम्यहं । 16 ॥
 काममोहाभिभूतस्य विज्ञेऽयं प्रत्युपस्थितः ।
 स निःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः । 17 ॥
 भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिस्थितां ।
 मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः । 18 ॥
 पुष्कराणि परित्यज्य जगामोत्तरपर्वतं ।
 नैष्ठिकीं बुद्धिमास्थाय जेतुं कामममर्षितः । 19 ॥
 कौशिकीतीरमासाद्य तपस्तेषु सुदारुणं ।
 सहस्रमपरं राम वर्षाणाममितद्युतिः । 20 ॥

of the advantage arising from all the austerities I have performed ? I will
 abandon this woman. This stumbling-block to me the slave of lewd desire
 is near." The great sage Koushika, sighing and full of repentant sorrow,
 then beheld the *Upsura* Menuka, trembling and full of terror, standing near him
 with hands respectfully joined, and dismissed her with affectionate words.
 Having steadily fixed his mind upon subduing his evil desire, the penitent
 sage, abandoned *Pooshkura*, and went to the northern mountain ; and arriving
 at the banks of the *Koushikee*, performed the most severe austerities.

The highly illustrious one, O Rama, engaged in sacred mortifica-
 tion for another thousand years. Upon this the gods filled with fear, as-

चचार दुश्चरन्तेन देवा भयसमन्विताः ।
 समेत्य मन्त्रयामासुः सर्वसंघाः सवासवाः । 21 ॥
 महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः ।
 मा च न स्तपसोऽग्रेण तापयत्येवमुद्यतः । 22 ॥
 निवर्त्यतामयं ब्रह्मं स्तपसोऽगादितः प्रभो ।
 देवानां निश्चयं श्रुत्वा ब्रह्मा लोकपितामहः । 23 ॥
 अब्रवीद्भिगम्योच्चैर्विश्वामित्रं तपोनिधिं ।
 महर्षे विनिवर्त्स्व तपसः कुशिकात्मजः । 24 ॥
 महत्त्वमधिमुख्यानां ददामि तव सुव्रत ।
 ब्रह्माणस्तद्वचः श्रुत्वा विश्वामित्रस्तपोधनः । 25 ॥

assembling with the collected sages and Vasuva, thus consulted together: "The son of Kooshika desires the title of a great sage; by his astonishing austerities he is about to bring upon us great distress. Let this be prevented. O Bruhma, O chief one, put a stop to these severe austerities." Hearing the decided wish of the gods, the venerable sire of the celestials, went to Vishwamitra, the gem of austerities, and with a loud voice said, "O great sage, desist from thine austerities: I bestow on thee the pre-eminence among the chief sages."

Vishwa-mitra, rich in devotion, hearing the words of Bruhma, with hands

आञ्जलिः प्रणतो वाक्यं प्रत्युवाच पितामहं ।
 ब्रह्मर्षिशब्दं भगवन् दुर्लभं तपसार्जितं । 26 ॥
 लभेयं त्वत्प्रसादेन यदि मे ऽस्ति तपश्चितं ।
 तमुवाच ततो ब्रह्मा न तावत्त्वं जितेन्द्रियः । 27 ॥
 कामक्रोधावनिर्जित्य कथं ब्रह्मत्वमिच्छसि ।
 जित्वेन्द्रियाणि यावत्त्वं कामक्रोधौ च कैशिक । 28 ॥
 ततः परञ्च ब्रह्मत्वं समवाप्स्यसि दुर्लभं ।
 इत्युक्त्वा प्रययौ ब्रह्मा पुनरेव यथागतं । 29 ॥

respectfully joined, bowed, and thus replied to the sire of all, "O divine one, if indeed I have any merit of sacred austerities may I by thy favour obtain the title of Bruhma-sage, so difficult to be obtained yet attainable by sacred mortification." Bruhma replied to him, "Thou hast not yet subdued thy passions. How canst thou, whose lust and anger are unsubdued, desire brahmanhood? O son of Kooshika, subdue thine organs, overcome thy lust and thine anger; then wilt thou obtain brahmanhood, that dignified state obtained with such difficulty." Bruhma, saying this, again departed.

विश्वामित्रो ऽपि तत्रैव तेषे द्वारतरं तपः ।
 ऊर्ध्ववाङ्निरालम्बो दुर्निवारः सुदुःसहः । 30 ॥
 वायुमध्यः स्थितः स्थान् एकस्मिन् स्थानुवत् स्थिरः ।
 क्षमे पञ्चतपा भूत्वा वर्षास्रभावाकाशकः । 31 ॥
 शिशिरे सलिले शायी रात्र्यहानि तपोधनः ।
 एवं वर्षसहस्रं हि तपो द्वारमुपागमत् । 32 ॥
 तस्मिन् सन्तप्यमाने तु विश्वामित्रे महामुनौ ।
 सन्तापः सुमहानासीत् सुराणां वासवस्य च । 33 ॥
 सम्भ्रमं परमास्थाय ततः शक्रः सुराधिपः ।
 चिन्तयित्वा तपोविद्वमुपायं रघुनन्दन । 34 ॥

Vishwa-mitra, rich in mortification, now entered upon a far more severe course of devotion, from which nothing could divert him; a course most difficult to sustain: with arm uplifted, he, without support, feeding on air, fixed himself in one place like the stump of a tree; in the burning heat of summer surrounded night and day by five fires; in the rainy season lying exposed underneath the cloudy canopy of heaven, and in the dewy season lying constantly in water. Thus the great ascetic passed a thousand years in a course of the most severe austerities. Whilst the great sage was performing these austerities, the gods and Vasuva were filled with distress. At length Shukra, O son of Rughoo, contrived a way to obstruct his devotion:

आह्वयाम्बरसं रम्भां मरुद्गणवृतः प्रभुः ।

उवाचामहितं वाक्यमहितं कौशिकस्य च । 35 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे मेनकानिर्व्वासः ॥

Calling the *Upsura Rumbha*, the chief one, surrounded by the *Muroots*, consulted with her how to promote his own interest and injure the son of *Kooshika*.

Thus far the fiftieth Section, called the dismissal of *Menuka*.

R r r 3

SECTION XL.

वरारोहे गुणैः सर्वैरप्सरोभिर्विशिष्यते ।
 सुरकार्यमिदं रम्भे कर्तुमर्हसि भाविनि । १ ॥
 लाभयस्व तपस्यन्तं कौशिकं द्रुपसम्पदा ।
 एवमुक्त्वा ततो रम्भा सहस्राक्षेण धीमता । २ ॥
 प्राञ्जलिः प्रणता भूत्वा प्रत्युवाच सुराधिपं ।
 कोपनश्च तपस्वी च विश्वामित्रः प्रचीयते । ३ ॥
 सकोपं नियतन्देव मण्युस्त्रक्षति कोपितः ।
 तस्मात्त्वं मे सुरपते प्रसादं कर्तुमर्हसि । ४ ॥

SECTION LI

Indra thus addressed the *Upsura* Rumbha, "O thou of most engaging mien, celebrated among all the *Upsuras*, O Rumbha, able to perceive and accommodate thyself to the disposition of every lover, accomplish this work of the gods: by the riches of thy beauty, entice the son of *Kooshika*, engaged in sacred austerities." Thus addressed by the wise, thousand-eyed deity, Rumbha, bowing, with hands joined, in token of submission, replied to the chief of the gods: "O lord of *Shuchee*,¹ the ascetic *Vishwa-mitra* is exceedingly irascible; he, enraged, will hurl upon me his wrathful curse. Be entreated, therefore, to excuse me from this dangerous office, O lord of the gods; his austerities can-

¹ Indra's wife.

नास्य सादयितवानि तपांसि तपताम्बरः ।
 तामुवाच ततः शक्रो वेपमानां कृताञ्जलिं । 5 ॥
 त्वं रम्भे कुरु मा भैषीः प्रियं मे प्रियभाषिणि ।
 कोकिलो हृदयग्राही काले कुसुमिते द्रुमे । 6 ॥
 अहं कन्दर्पसहितः स्थास्ये तव समीपतः ।
 मनोहरन्तु रम्भोरु कृत्वा रूपमथाद्भुतं । 7 ॥
 तमृषिं रुचिरापाङ्गि गच्छ लोभयितुं वने ।
 इत्युक्त्वा देवराजेन रम्भा सुरुचिरानना । 8 ॥
 कृत्वा रूपं मनोहारि विश्वामित्रमलोभयत् ।
 इन्द्रो ऽपि कोकिलो भूत्वा कन्दर्पसहितस्तदा । 9 ॥

not be interrupted; he is the chief of ascetics." To her, trembling, with her hands joined, replied Shukra, "O Rumbha, amiable in speech, fear not; accomplish my desire. When the trees are in bloom, I, assuming the form of the heart-ravishing Kokila, will stand near thee, together with Kunderpa. O thou, captivating the heart, assume a surprizing and alluring form, and go seduce the sage in the wood." Thus addressed by the sovereign of the gods, Rumbha, of most engaging mien, assuming a fascinating form, begun to allure Vishwamitra, while Indra, O Rama, in the form of a melodious Kokila, stood near,

वलुवागभितस्तस्यास्तस्थौ राम प्रलोभयन् ।
 कोकिलस्य वचः श्रुत्वा वलु व्याहरतो वने । 10 ॥
 रम्भागीतस्वनञ्चैव मधुरं सुमनोहरं ।
 मातुतञ्च सुखस्पर्शं दिव्यगन्धाधिवासितं । 11 ॥
 आयातुं समभिप्रेक्ष्य कामिनां मोदवर्द्धनं ।
 सहसा हृतचित्तात्मा मदनेन महामुनिः । 12 ॥
 गीतस्वनेनानुसृतां रम्भां दृष्ट्वा मनोहरां ।
 शब्देनापकृतस्तेन रम्भासन्दर्शनेन च । 13 ॥
 स्मृत्वा चात्र तपोभ्रंसं मुनिः शक्कामुपागमत् ।
 सहस्राक्षस्य तत्कर्म दृष्ट्वाथ ध्यानचक्षुषा । 14 ॥

with Kundurpa, alluring the sage. Hearing in the woods the voice of the melodious Kokila, and the ravishing sound of Rumbha's song, and affected by the cooling zephyrs, perfumed with odours and exciting sensations of loose desire, the sage, robbed of his heart by Muduna,¹ fixed his eyes on the captivating Rumbha, rendered still more charming by the powers of song. Feeling himself attracted by the sound and the view of Rumbha, the sage, remembering his former fall, was filled with fear. At length, by the eye of contemplation perceiving this to be a contrivance of the thousand-eyed god, he, inflamed with anger, thus addressed Rumbha : " As thou, O Rumbha, hast attempted to allure me

¹ Cupid.

रम्भां कोपसमाविष्ट इदं वचनमब्रवीत् ।

यस्मात्कोभयसेरम्भे मामात्मगुणसम्पदा । 15 ॥

तस्माच्छैलमयी भूत्वा स्यास्यसीह तपोवने ।

वर्षाणामयुतं पूर्णं मच्छापकलुषी कृता । 16 ॥

ब्राह्मणस्तु तपःसिद्ध उद्धर्ता ते भविष्यति ।

रम्भां शैलमयीं कृत्वा विश्वामित्रो महामुनिः । 17 ॥

सन्तापमगमत्तीव्रं क्रोधस्य वशमागतः ।

दृष्ट्वा तथाकृतां रम्भां सद्यः शैलमयीं रुषा । 18 ॥

कन्दर्पसहितञ्चैव दृष्ट्वा नष्टं पुरन्दरं ।

तपोपहारञ्च पुनः कृतं दृष्ट्वा तथात्मनः । 19 ॥

इन्द्रियै राजतै राम न लेभे शान्तिमात्मनः ।

बभूवास्य मनश्चिन्ता तपोपहरणे कृते । 20 ॥

by thy beauty, condemned by my curse remain petrified in this sacred forest, a full ten thousand years: a brahman perfected by sacred austerities shall become thy deliverer." Having turned Rumbha into a stone, the great sage, thus become the subject of anger, felt the keenest anguish of mind. Beholding Rumbha instantly petrified through his anger, and seeing the depraved Poo-rundura, together with Kundurpa, he, O Rama, reflecting on his course of austerities again interrupted, could obtain no peace, because his passions were

नेवं क्रोधं गमिष्यामि न च वक्ष्ये कथञ्चन ।

अथवा नेच्छुसिष्यामि सम्वत्सरशतान्यपि । 21 ॥

अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः ।

तावद्यवद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितं । 22 ॥

अनुच्छुसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः ।

न हि मे तप्यमानस्य क्षयं यास्यन्ति मूर्त्तयः । 23 ॥

एवं वर्षसहस्रस्य दीक्षां स मुनिपुङ्गवः ।

चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन । 24 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे रम्भाशपः ॥

unsubdued ; the interruption of his sacred austerities incessantly filled him with painful reflections. At length he resolved thus, " I will not fall into anger, nor will I speak, or even breathe more for a thousand years to come. Subjecting my organs of body and mind, I will afflict myself till I obtain brahmanhood as the fruit of sacred austerities. Without eating or breathing will I remain eternal years, nor shall the members of me, practising austerities, experience decay." The great sage thus, O Raghava, performed austerities for the space of a thousand years, carrying into effect, O son of Raghoo, a resolution unparalleled in the universe.

Thus far the fifty-first Section, containing Shutanunda's relation of the curse of Rumbha.

अथ हेमवतीं राम दिशं त्यक्त्वा महामुनिः ।
 पूर्वां दिशमनुप्राप्य तपस्तेषु सुदारुणं । १ ॥
 मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमं ।
 चकाराप्रतिमं राम तपः परमदुष्करं । २ ॥
 पूर्णं वर्षसहस्रे तु काष्ठभूतं महामुनिं ।
 विद्वैर्ब्रह्मभिराधूतं क्रोधो नान्तरमाविशत् । ३ ॥
 स कृत्वा निश्चयं राम तप आतिष्ठताव्ययं ।
 तस्य वर्षसहस्रस्य व्रते पूर्णं महाव्रतः । ४ ॥
 भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम ।
 इन्द्रो विजातिर्भूत्वा तत्सिद्धमन्नमयाचत । ५ ॥

SECTION LII.

After this, the great sage, O Rama, leaving Himavutee, went eastward, and engaged in a most severe course of sacred austerities: having fulfilled the unequalled vow of a thousand years silence, he completed, O Rama, this most difficult course of sacred mortification. After the thousand years were expired, anger could no more obtain admission to the breast of the great sage, rendered cautious by many temptations, and reduced even to a log of wood. Maintaining his resolution unshaken, O Rama, he thus finished his course of incessant and undiminished austerities."

The vow of a thousand years being completed, the most devout one began to eat. At this time, O son of Rughoo, Indra, assuming the form of one

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः ।

निःशेषिते ऽन्ने भगवानभुङ्क्तेव महातपाः । 6 ॥

न किञ्चिद्वदद्विषं मौनव्रतमुपास्थितः ।

तथैवासीत्पुनर्मौनमनुच्छ्वासं चकार ह । 7 ॥

अथ वर्षसहस्रञ्च नोच्छ्वासमुनिपुङ्गवः ।

तस्यानुच्छ्वासमानस्य मूर्द्धि धूमो व्यजायत । 8 ॥

त्रैलोक्यं येन संभ्रान्तमादीपितमिवाभवत् ।

ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः । 9 ॥

मोहितास्तपसा तस्य तेजसा मन्दरप्रमथः ।

कश्मलोपहताः सर्वे पितामहमथाब्रुवन् । 10 ॥

of the twice born, requested the boiled rice ; upon which, he giving the whole of the food he had dressed to this brahman, still maintained his resolution. The brahman having eaten the whole, the sage said not a word, but still maintained his silence and suppression of breath. The chief of sages not having breathed for a thousand years, from the head of him thus suppressing his breath, arose a smoke ¹ which illuminated and terrified the three worlds. Struck with consternation at his austerities, and eclipsed by his splendor, the gods, the sages, the Gundhurvas, the hydras, the serpents, and the Rakshuses, filled with guilty anguish, thus addressed the venerable sire of the gods ;

¹ This smoke is said, by the pundits, to have been luminous.

वज्रभिः कारणैर्देव विश्वामित्रो महामुनिः ।

लोभितः क्रोधितश्चैव तपसा चाभिवर्द्धते । 11 ॥

न ह्यस्य वृजिनं किञ्चिद्दृश्यते सूक्ष्ममप्युत ।

न दीयते यदि त्वस्य मनसा यद्भीषितं । 12 ॥

विनाशयति त्रैलोक्यं तपसा सचराचरं ।

व्याकुलाश्च दिशः सर्वा न च किञ्चित्प्रकाशते । 13 ॥

सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः ।

प्रकम्प्यते च पृथिवी वायुर्वाती ह संकुलः । 14 ॥

ब्रह्मन् प्रतिजानीमो नास्ति को जायते जनः ।

संमूढमिव त्रैलोक्यं संप्रक्षुभितमानसं । 15 ॥

“Vishwa-mitra, the great sage, though allured and provoked by many temptations, still increases in his austerities. The smallest tincture of sin does not appear in him. If the desire of his mind be not granted, he will by his austerities destroy the universe. The extremities of the universe are in confusion ; no one makes the least appearance. The seas are agitated ; all the mountains are falling ; the earth trembles ; the winds stir not. O Bruhma, we cannot vouch that mankind will not become atheists. The universe is full of astonishment and perturbation. By the splendor of this sage is the

भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा ।
 बुद्धिं न कुरुते यावन्नाशे देव महामुनिः । 16 ॥
 तावत्प्रसाद्यो भगवन्नग्निदूषो महाद्युतिः ।
 काल्नाग्निना यथा पूर्वं त्रैलोक्यं दह्यते ऽखिलं । 17 ॥
 देवराज्यं चिकीर्षत दीयतामस्य यन्मतं ।
 ततः सुरगणाः सर्वे पितामहपुरोगमाः । 18 ॥
 विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ।
 ब्रह्मार्थं स्वागतं ते ऽस्तु तपसा स्मः सुतोषिताः । 19 ॥
 ब्राह्मण्यं तपसेऽग्रेण प्राप्तवानसि कौशिक ।
 दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्रणः । 20 ॥

sun deprived of light. O divine one, before the great sage, resplendent as the fire, determine to bring upon the universe destruction equal to the great conflagration, graciously deign to grant him his desire, and preserve the kingdom of the gods."

The gods now, with Bruhma at their head, in pleasing accents addressed the great Vishwa-mitra: "O Bruhma-sage, blessings attend thee; we are pleased with thine austerities. O Koushika, by thy severe mortifications thou hast obtained the nature and dignity of a brahman. O brahman, we and the Murugans grant thee length of days. Receive blessedness, O beloved one; peace be

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखं ।
 पितामह वचः श्रुत्वा सर्वेषां त्रिदिवौकषां । 21 ॥

कृत्वा प्रणामं मुदितो व्याजहार महामुनिः ।
 ब्रह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च । 22 ॥

ततो ब्रह्म च वेदाश्च सत्यञ्च वरयन्तु मां ।
 सिद्धिर्धृतिः स्मृतिश्चैव विद्या मेधा शमः क्षमा । 23 ॥

तपो दमे दया क्षान्तिः सर्वज्ञत्वं कृतज्ञता ।
 असम्मोह इति प्राजुर्ब्राह्मं ब्रह्मविदो जनाः । 24 ॥

to thee ; go where thou pleasest." Hearing these words of the venerable sire, and all the celestials, the great sage rejoicing, bowed and replied, "If I have obtained brahmanhood and longevity, grant me also divine wisdom, and sacred knowledge, and truth.¹ Men acquainted with sacred science, call the accomplishment of an undertaking, patience, memory, science, capacity (to acquire knowledge), a placid mind, forbearance, sacred austerities, self-denial, compassion, contempt of worldly things, a knowledge of all things, gratitude, indif-

¹ The words in the original are "Brahma, and Veda, and Sutra." According to the commentators, the first means a right to repeat the sacred monosyllable Om ; the second, Veda, is often used by the Hindoos to denote science in general ; here it probably means a kind of intuitive knowledge of the books called Veda.

अद्रोहः सर्वभूतानामसंकल्पमसङ्गता ।
 तन्मां भजन्तु विश्वे ब्रह्ममव्ययमुत्तमं । 25 ॥
 क्षत्र चेदविदां श्रेष्ठो ब्रह्मवेदविदामपि ।
 ब्रह्मणो वशिष्ठो मामेवं वदतु देवताः । 26 ॥
 यद्येवं परमः कामः कृतो यान्तु सुरर्षभाः ।
 ततः असादिना देवैर्वशिष्ठो जगताम्बरः । 27 ॥
 सख्यञ्चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत् ।
 ब्रह्मर्षित्वं न सन्देहः सर्वं संपद्यते तव । 28 ॥

ference amidst all vicissitudes, innoxiousness, sincerity, benevolence, and disengagedness from all connections, by the name *Brahmya*,¹ let this excellent uexpensible gift reside in me. O ye gods, let the son of Bruhma, *Vushishtha*, chief of those who are skilled in the *Kshutriya Veda*, and of those learned in the sacred *Veda*, acknowledge me thus. O ye chief deities, if this my great desire be granted, depart." Then *Vushishtha*, the sacred sage, chief in repetition of the divine name, being conciliated by the gods, acquiesced in their wish, and formed a friendship with *Vishwa-mitra*.² All the gods then replying

¹ *Brahmya*; the possession of these qualities is said to be the means of obtaining *Bruhman*, which secures beatitude or absorption into the Supreme Being.

² Whether *Vushishtha* came and made overtures of friendship while the gods were present is not quite clear. This seems implied.

इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतं ।
 विश्वामित्रो ऽपि धर्मात्मा लब्ध्वा ब्रह्मण्यमुत्तमं । 29 ॥
 पूजयामास ब्रह्मर्षिं वशिष्ठं जपताम्वरं ।
 कृतकामो महीं सर्वां चचार तपसि स्थितः । 30 ॥
 एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना ।
 एषराम मुनिश्रेष्ठ एष विग्रहवांस्तपः । 31 ॥
 एष धर्मपरो नित्यं वीर्यस्यैष परायणः ।
 एवमुक्त्वा महातेजा विरराम द्विजेत्तमः । 32 ॥
 शतानन्दवचः श्रुत्वा रामलक्ष्मणसन्निधौ ।
 ततः कथान्ते वाक्यज्ञो वाक्यञ्जुदमयाब्रवीत् । 33 ॥

"thy wish is accomplished; thou art without doubt a sacred sage," departed as they came. Having obtained the high dignity of brahmanhood, the virtuous *Vishwa-mitra* paid homage to the sacred sage *Vushishtha*, chief among those who repeat the divine name. The great one having, O Rama, obtained his wish, he, thus possessed of brahmanhood, traversed the whole earth, still engaged in devotion. This, O Rama, is the chief of sages; the mirror of sacred austerities. This is he constantly excelling in virtue and heroism. The excellent twice born one, of mighty energy, having thus concluded his narrative, ceased. Having heard the narration of *Shutanunda*, the eloquent son of *Kooshika*, who stood near Rama and *Lukshmina*, exclaiming "Ex-

अपूजयच्छतानन्दं कौशिकः साधु साध्विति ।

जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजं । 34 ॥

धन्योऽहं नृगृहीतोऽस्मि यस्य मे मुनिपुङ्गव ।

यश्च काकुत्स्थसहितो द्रष्टुमभ्यागतः स्वयं । 35 ॥

सहितो द्विजमुख्यैर्हि वज्रभिः सुमहायशाः ।

पावितोऽहं त्वया ब्रह्मन् दर्शनत महामुने । 36 ॥

गुणाः सुबहवः प्राप्तास्त्वत्सन्दर्शनजा मया ।

सदृशं पावितमिदं त्वद्गुणैश्चैस्तपोनिधे । 37 ॥

विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः ।

श्रुतं मया महातेजो रामेण च महात्मना । 38 ॥

cellent, excellent," greatly honoured the sacred sage Shutanunda. Junuka now, with hands respectfully joined, spoke thus to the son of Kooshika, "Happy am I, peculiarly favoured, since to behold my sacrifice thou art come, O chief of sages, with Kakootstha and a multitude of the excellent twice born. By thee, O brahman, am I purified; numerous are the benefits, O great sage, which I have obtained by the sight of thee. O gem of sacred austerities, by the assemblage of thine excellencies is this assembly purified. I have heard fully narrated the story of thy wonderful austerities; as has the great Rama. By those assembled have also thy numerous excel-

सदस्यैः प्राप्य च सदः श्रुतास्ते वहवो गुणाः ।

अप्रमेयं तव तपो अप्रमेयञ्च ते बलं । 39 ॥

अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज ।

तत्पिराश्चर्यभूतानां कथानां नास्ति मे विभो । 40 ॥

कर्मकालो मुनिश्चेष्ट लम्बते रविमण्डलं ।

श्वः प्रभाते मुनिश्चेष्ट द्रष्टुमेव्यसि मां पुनः । 41 ॥

स्वागतं जपतांश्चेष्ट मामनुशातुमर्हसि

एवमुक्त्वा मुनिवरः प्रशस्य पुरुषर्षभं ।

विसर्ज्याशु जनकं प्रीतं प्रीतमनास्तदा । 42 ॥

lencies been heard; unmeasurable have been thy austerities; immense is thy power; ever unmeasurable thine excellent qualities, O son of Kooshika. O my lord, a person is never satiated with hearing these wonderful things. The time for the (evening) ceremonies draws near. O great sage, the sun declines; in the early dawn thou wilt see me again. O chief of those repeating the sacred name, may peace attend thee, permit me now to depart." This being said, the great sage applauding Junuka, the chief of men, gave

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः ।

अदक्षिणं चकाराणु सोषाध्यायः पुरं ययौ । 43 ॥

विश्वामित्रो ऽपि धर्मात्मा सह्रामः सलक्ष्मणः ।

स्ववासमभेचक्राम पूज्यमानो महात्मभिः । 44 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाण्डे विश्वामित्र

ब्रह्मत्वप्राप्तिः ॥

him permission to depart, upon which Vishala, the sovereign of Mithila, circumambulating the great sage, full of joy, speedily departed with his preceptor to the palace. The great Vishwa-mitra also, honoured by the great sages, returned with Rama and Lukshmana to his lodging.

Thus far the fifty-second Section, describing Vishwa-mitra's obtaining brahmanhood.

ततः प्रभाते विमले कृतकर्मा नराधिपः ।
 विश्वामित्रं महात्मानमाजुहाव सरास्वतं । १ ॥
 तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा ।
 राक्षसैश्च महात्मानो तदा वाक्यमुवाच ह । २ ॥
 भगवन् स्वागतं ते ऽस्तु किं करोमि तवानघ ।
 भवानाज्ञापयत्तं मामाज्ञाप्यो भवता ह्यहं । ३ ॥
 एवमुक्तः स धर्मात्मा जनकेन महात्मना ।
 प्रत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः । ४ ॥

SECTION LIII.

The bright morning having dawned, the king, performing his morning devotions, called for Vishwa-mitra and Raghuva : having honoured the sage and the two great descendants of Rughoo, in the form prescribed by the shashtra, the pious monarch thus addressed him, " O divine one, peace be to thee. What, O sinless one, shall I do? What does my lord require of me? I am wholly at thy devotion." Thus addressed by the virtuous Junuka, the great

पुत्रौ दशरथस्येमौ क्षत्रियो लोकविश्रुतौ ।
 द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति । 5 ॥
 एतद्दर्शय भद्रन्ते कृतकामौ नृपात्मजौ ।
 दर्शनादस्य धनुषो यथेष्टं प्रतिपत्स्यतः । 6 ॥
 एवमुक्तास्तु जनकः प्रत्युवाच महामुनिं ।
 श्रूयतां धनुषस्तत्त्वं यदर्थं मयि तिष्ठति । 7 ॥
 देवरात् इतिख्यातो निमेज्येष्ठो महीपतिः ।
 न्यासभूतमिदन्तस्मै धनुर्दत्तं महात्मना । 8 ॥
 दक्षयज्ञवधे पूर्वं धनुषानेन शक्रः ।
 विध्वंस्य त्रिदशान् सर्वानिदं किल तदेतत्त्वान् । 9 ॥

and eloquent sage replied : "These two royal sons of *Dusha-rutha*, renowned throughout the universe, desire to see the great bow which is deposited with thee. Peace be to thee : shew the bow to these princes desirous of seeing it ; by a view thereof they will be highly gratified." *Junuka*, thus addressed, replied to the great sage, "Hear the story of this bow, and for what reason it is deposited with me. By the great *Shunkura* was this bow delivered to *Deva-rata*, the eldest son of *Nimi*. In ancient time, at the destruction of *Duksha's* sacrifice, *Shunkura* having, with this bow, destroyed ¹ all the gods, thus addressed

¹ The pundits reconcile this contradiction by saying, that there are eight kinds of death or destruction ; such as shaving a person's head ; turning him out of the company ; loading him with reproach, &c. In the latter sense they interpret the word here.

यस्माद्भागार्थिना भागान्न कल्पयथ मे सुराः ।
 तस्मादङ्गानि सर्वाणि धनुषा शान्तयामि वः । 10 ॥
 तस्मै देवा भयोद्धिना रुद्राय प्राणमंस्तदा ।
 अस्मादयाञ्चकुरेनन्तेषां तुष्टो ऽभवद्भवः । 11 ॥
 प्रीतश्चापि ददौ तेषान्तान्यङ्गानि महाजसां ।
 धनुषा यानि यान्यासन् शान्तितानि महात्मना । 12 ॥
 तदेतद्देवदेवस्य धनुर्द्धियं महात्मनः ।
 तिष्ठत्यद्यापि भगवन् कुले ऽस्माकं सुपूजितं । 13 ॥
 अथ मे कृषतः क्षेत्रं लाङ्गलादुत्थिता ततः ।
 क्षेत्रं शोधयता लब्ध्वा नाम्ना सीतेति विष्णुता । 14 ॥

them, "O ye gods, to me desirous of a share you have given nothing; and with this bow will I crush the bodies of you all. Overwhelmed with fear, the gods bowing to Roodra made supplication to him, upon which he became pacific towards them: thus rendered propitious, he restored to the powerful gods the limbs cut off by the bow. This bow of the great deity, O divine one, remains honoured in our family even to this day. After this a female infant was dug up by the plough, as I was ploughing up a spot for sacrifice.¹ This infant obtained thus by me while ploughing up the field, I called by the name of Seeta.² My

¹ A spot when designed for sacrifice is first carefully ploughed, the clods broken and the place cleansed from all stone and rubbish,

² From Seeta, a furrow.

वीर्यशुल्का च मे कन्या दिव्यरूपगुणान्विता ।
 भूतलादुत्थितां तान्नु वर्द्धमानां ममात्मजां । 15 ॥
 वरयामासुरागत्य राजानो मुनिपुरुष ।
 वीर्यशुल्काप्रदेयेति तानहं चाब्रवं नृपान् । 16 ॥
 ततो नृपतयः सर्वे प्रार्थयन्तः सुताम्भम ।
 वीर्यं जिज्ञाषयिषवः पुरमभ्यागमन्मम । 17 ॥
 वीर्यजिज्ञासया तेषां मया सन्दर्शितधनुः ।
 न शेकुर्ग्रहणे तस्य धनुषस्तोलने ऽपि वा । 18 ॥
 तेषामल्पमहं ज्ञात्वा वीर्यन्त्र महामुने ।
 कृतवान् सर्वतस्तेषां प्रत्याख्यानं सुतां प्रति । 19 ॥

daughter, possessed of a celestial form and nature, is to be the meed of valour.
 This my blooming daughter, raised from out of the earth, kings coming (from
 afar) have sought in marriage. To these kings I declared, that she was to be
 given as the reward of heroism. Upon this the kings, earnestly desirous of my
 daughter, came to my city to make trial of their strength; but the bow, there
 exhibited by me to prove their might, they were unable to grasp, much less
 could they raise it up. Perceiving them, O great sage, to be of small strength,
 I refused to give my daughter to any one of them. Then these kings, O great

ततस्तेनैव कोपेन राजानः सहिता मुने ।
 रुहधुर्मिथिलामेतां पुरीमभ्येत्य सर्वशः । 20 ॥
 ते मन्यमाना ह्यात्मानमवधूतं पृथक् नृपाः ।
 रोषेण महताविष्टा मिथिलामभ्यपीडयन् । 21 ॥
 सम्वत्सरं समापूरां रुहधुः कृतनिश्चयाः ।
 अवरोधेन तेनास्मि यदा क्षोणे हि सर्वशः । 22 ॥
 तदा प्रसादयाञ्जके देवदेवमुमापतिं ।
 प्रसादाद्भगवान् प्रीतश्चतुरङ्गबलन्दैः । 23 ॥
 ततो भग्ना नृपतयो मया ते प्रययुर्मुने ।
 अल्पवीर्यबलात्साहा अल्पवीर्याभिमानिनः । 24 ॥

sage, in anger uniting with each other, came and besieged my city Mithila on every side. These kings, chagrined through the imagined injury, and filled with rage greatly distressed Mithila: having come to a firm resolution they besieged it for a full year. When by that siege, I was in all respects exceedingly reduced, I propitiated the god of gods, the lord of Ooma. The divine one being pleased, through his favour, I obtained an army composed of the four divisions. ¹ After which, the kings, O sage, defeated by me, departed with

¹ These four divisions consist of infantry, cavalry, chariots and elephants.

तदेतन्मुनिशार्दूल दिव्यं परमभास्वरं ।
 दर्शयाम्यद्य रामाय लक्ष्मणाय च तद्धनुः । 25 ॥
 कुर्घ्यादारोपणं रामे धनुषश्चास्य चेदयं ।
 दद्यामयेनिजामस्मे सीतान्दशरथस्रुषां । 26 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये बालकाण्डे जनकवाक्यं ॥

their power reduced, their army diminished, and their courage lost ; yet indignant amidst their weakness. To day, O most excellent sage, I will shew to Rama and Lukshmuna this divine and resplendant bow. If Rama be able to bend this bow I will give Seeta, the unborn, to be the daughter in law of Dusha-rutha.

Thus far the fifty-third Section, containing Junuka's address to Dusha-rutha.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।
 धनुर्दर्शय रामाय तदिति प्राब्रवीद्धृषं । १ ॥
 इत्युक्त्वा जनको राजा व्यादिदेश ततो नरान् ।
 रामसन्दर्शनार्थन्तद्भनुरानीयतामिति । २ ॥
 जनकेन समादिष्टाः प्रविश्य सचिवाः पुरीं ।
 धनुरानाययामासुः पुरुषैराप्तकारिभिः । ३ ॥
 पुरुषाणां शतान्यष्टौ व्यायतानां महौजसां ।
 मञ्जूषामष्टचक्रान्तां गुर्वीमूङ्गः कथञ्चन । ४ ॥
 तामानीय च मञ्जूषामायसीं यत्र तद्भनुः ।
 जनकं प्रणिप्रत्येदमचुस्ते पुरुषास्तदा । ५ ॥

SECTION LIV.

Vishwa-mitra, the great sage, hearing the words of Junuka, said to the king,
 "Let this bow be shewn to Rama." This being said, Junuka ordered a person
 to bring the bow for Rama to behold. The courtiers, commanded by Junu-
 ka, entered the palace, and caused the bow to be brought by their attendants.
 Eight hundred men, tall and strong, brought the huge eight-wheeled case in
 which it was deposited. Having brought the case in which was the bow,

इदं तद्वदनुनीतमाहया ते नराधिप ।
 दर्शयेत दधेरस्य राघवस्य च भास्वरं । 6 ॥
 तेषामेतद्वचः श्रुत्वा जनकः प्रसृतं वचः ।
 विश्वामित्रमुवाचे दत्तावुभौ रामलक्ष्मणौ । 7 ॥
 ब्रह्मन् धनुष्पानीतं यत्तत्तिष्ठति नो गृहे ।
 राजभिर्यत्नशक्तितमुद्धर्तुमपि तद्वनुः । 8 ॥
 नेतत्पूरयितुं शक्ताः सेन्दाः सुरगणा अपि ।
 न यत्तारगरक्षांसि देवदेवादृते शिवात् । 9 ॥
 का शक्तिर्मानुषाणाञ्च धनुषो ऽस्य प्रहरणे ।
 कुत एव हि सन्धाने शक्तिर्वा स्याद्विकर्षणे । 10 ॥

these men, bowing to *Junuka*, said, "O sovereign of men, let the resplendent bow brought hither at thy command, be shewn to the sage and Rama."

Junuka, hearing their representation, thus addressed himself to *Vishwa-mitra*, (standing) with *Rama* and *Lukshmana*, "O brahman, the bow deposited in my house, is now brought, the bow which the kings were unable to raise; the gods, with *Indra*, are not able to bend it, nor are the *Yukshas*, nor the hydras, nor the *Rukshuses*; nor any one except *Shiva*, the gods of gods. What power then have men to bend this bow, or to discharge it, or even to draw the

इदं मया धनुर्दिव्यं तदानायित्वदाज्ञया ।
 दर्शयेतन्मुने क्षिप्रमनयो राजपुत्रयोः । 11 ॥
 विश्वामित्रस्तु तच्छ्रुत्वा जनकस्य वचस्तदा ।
 अभ्यभाषत धर्मात्मा प्रहृष्टेनान्तरात्मना । 12 ॥
 गृह्णाणेतन्महाबाहो दिव्यं धनुरनुत्तमं ।
 धारणे कर्षणे चापि यत्नमातिष्ठ राघव । 13 ॥
 वत्स राम धनुर्दिव्यमिदं पश्येत्पुत्रवाच ह ।
 मुनेस्तद्वचनाद्रामो यत्र तिष्ठति तद्धनः । 14 ॥
 मञ्जूषान्तामुपावृत्य विश्वामित्रमभाषत ।
 इदमधुनुरहन्दिभ्यं तोलयिष्यामि णणिना । 15 ॥
 यत्नवांश्च भविष्यामि धनुषो ऽस्य विकर्षणे ।
 वाढमित्येव तं राजा मुनिश्च समभाषत । 16 ॥

string. This divine bow now brought is at thy command : O sage, shew
 it quickly to those princes." The virtuous Vishwa-mitra, hearing these
 words of Junuka, addressed Rama with joyful mind, " O thou of mighty arm,
 take this divine, incomparable bow ; exert thy strength, O Raghava, to take
 it up and bend it : O my beloved Rama, view this divine bow." At these
 words of the sage, Rama, going to the case in which the bow was deposited,
 said to Vishwa-mitra, " This divine bow will I raise with one hand ; in drawing
 it I will exert my strength. " Well"—replied to him the king and the sage.

स लीलयैव तद्रामस्तोलयित्वेकपाणिना ।
 पश्यतामभितस्तत्र सदस्यानां समन्ततः । 17 ॥
 आनम्य नातियत्नेन सज्यं चक्रे हसन्निव ।
 सज्यं कृत्वा ततश्चैनं पूरयामास वीर्यवान् । 18 ॥
 बभञ्ज पूरयंश्चैव मध्ये रामो बलादिव ।
 तस्य शब्दे महानासीद्गिरेरिव विशीर्यतः । 19 ॥
 वज्रस्यैव विमुक्तस्य शक्रेण नगमूर्धनि ।
 निपेतुस्तेन शब्देन सर्वशो मोहिता जनाः । 20 ॥
 विश्वामित्रं वर्जयित्वा राजानन्तौ च राघवौ ।
 अत्याश्वस्तेजने तस्मिन् राजा विस्मयमागतः । 21 ॥

Upon this, Rama, in a sportive manner raised the bow with one hand, the assembled multitude on all sides looking on. Then, smiling, he with a slight effort prepared the bow; having made it ready the mighty one drew it; by the strength of Rama the bending bow brake in the midst! The deep sound resembled the crash of a falling mountain, or the noise of the Vujra hurled upon the top of a mountain by Shukra. Stunned by the sound, the people on every side fell down, except Vishwa-mitra, and the king, and the two descendants of Rughoo.

The people being somewhat recovered, the king, full of astonishment, with hands respectfully joined, said to Vishwa-mitra, "O divine one, of this

उवाच प्राञ्जलिर्व्याकथं विश्वामित्रमिदन्तदा ।
 भगवन् श्रुतपूर्वोऽयं रामो दशरथात्मजः । २२ ॥
 अथ दुतमिदन्तस्य कर्म चादर्शितन्वया ।
 जनकानां कुले कीर्तिमाहरिष्यति मे सुता । २३ ॥
 सीता भर्तारमासाद्य रामं दशरथात्मजं ।
 वीर्यशुल्काप्रदानेन प्रतिज्ञा सफली कृता । २४ ॥
 सीतान्दास्यामि रामाय प्राणेष्वपि प्रियामहं ।
 भवतोऽनुमते तस्मादितो यान्तु महामुने । २५ ॥
 दूता ममाज्ञया शीघ्रमयोध्यां जवनैर्हयैः ।
 विशाप्य चैव राजानमानयन्तु पुरीं मम । २६ ॥

Rama, the son of Dusha-rutha, I have formerly heard. Unparalleled is this deed of his shewn by thee: he shall receive my daughter, the glory of the family of the Junukas. Seeta having obtained Rama, the son of Dusha-rutha, for her husband, my promise of giving her as a reward of heroism is fulfilled. I will give to Rama, Seeta, more dear than life. With thy permission, O sage, let messengers, on swift horses, go speedily at my command from hence to Uyodhya, and acquainting the king with the news, bring him to my palace: let them inform him of the gift of Seeta, as the prize of

प्रदानं वीर्यं गुल्कायाः सीतायाः कथयन्तु च ।
 त्वया गुप्तौ च काकुत्स्थौ वेदयन्तु नृपाय च । 27 ॥
 एभिः प्रह्लादितैर्वाक्यैरानयन्निवृह तं नृपं ।
 कौशिकेन तथेत्युक्तो नृपः प्रेष्यानुपस्थितान् । 28 ॥
 अयोध्यां प्रेषयामास स हि राजा त्वरान्वितः ।
 तथा तच्च समाख्यातुं समानेतुं नृपं तदा । 29 ॥
 इत्यार्षे श्रीरामायणे वाल्मीकी आदिकाण्डे बालचरिते धनुर्भङ्गः ॥

valour: let them inform the king respecting the two descendants of Kakoots-

tha, protected by thee: by these glad tidings let them bring the king hither."

The son of Kooshika acquiescing, the king speedily sent his ready messengers to Uyodhya, thus to carry tidings to the king and bring him thither.

Thus far the fifty-fourth Section, termed "the breaking of the bow."

जनकेन समादिष्टा दत्तास्ते द्रुतवाहनाः ।
 मार्गे त्रिरात्रमुचिता अयोध्यां प्राविशन् पुरीं । 1 ॥
 ते राज्ञो विदिताः सर्वे राजवेश्म प्रवेशिताः ।
 ददृशुर्देवशक्राशं वृद्धं दशरथं नृपं । 2 ॥
 शश्वत्प्रजाः प्रशासन्तं धर्मज्ञं सचिवैर्वृतं ।
 ऋत्विग्भिर्देवशक्राशैर्वशिष्ठाद्यैश्च मन्त्रिभिः । 3 ॥
 आशास्यमानं सुप्रीतैः शक्रमाङ्गिरसैरिव ।
 तं लोकपालप्रतिमं लोकपालेषु निश्चितं । 4 ॥

SECTION LV.

Commanded by *Junuka*, the messengers, mounted on swift beasts, tarrying
 (only) three nights on the road, arrived at the city of *Uyodhya*. Being announce-
 ed to the king, they all, entering the royal palace, beheld the god-like and
 aged king *Dusha-rutha*, acquainted with sacred duties, constantly administering
 justice to his subjects, surrounded by his courtiers, by the godlike sacrificing
 priests, and *Vushishtha*, and the other counsellors, even as *Shukra* is surround-
 ed by the descendants of *Ungira*. Seeing him (who was) the genuine resem-
 blance of the protector of the world, devoted to the good of mankind, they,

दृष्ट्वेव चाभिप्रणता वद्धाञ्जलिपुटास्ततः ।
 ऊचुर्द्ददशरथं वाक्यमिदं प्रियनिवेदिनः । 5 ॥
 मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः ।
 मुज्जमृजमधुरया स्नेहसंरक्षया गिरा । 6 ॥
 कुशलञ्चाव्ययञ्चैव सोपाध्यायपुरोहितं ।
 जनकस्त्वां महाराज एच्छते स पुरस्सरं । 7 ॥
 एच्छा चानामयं पूर्वमव्ययं स नराधिपः ।
 विश्वामित्रसहायस्त्वां विशापयति पार्थिव । 8 ॥
 सुता मे वीर्यशुल्केति प्रख्याता विदिता च ते ।
 राजभिर्हर्निवीर्यैश्च पुरापि प्रार्थिता यया । 9 ॥

bowing before him, with hands respectfully joined, thus addressing king *Dusha-rutha*, delivered the pleasing message: *Junuka*, the king of Mithila, surrounded by the brahmans who cherish the perpetual fire, repeatedly enquires, O king, in the most affectionate manner, after thy undecayable happiness and state, and after the welfare of thy sacred preceptors and priests, and thine other servants. That monarch, O king, together with *Vishwa-mitra*, having previously enquired respecting thine health and state, addresses thee thus, " My daughter, renowned as the prize of valour, known even to thee, formerly sought by certain weak princes, is, O king, at the com-

सेयं मम सुता राजन् विश्वामित्रस्य शासनात् ।

पुरीमिमां समागत्य तव पुत्रेण निर्जिता । 10 ॥

आनाय्य तदनुद्भियं मध्ये भग्नं महात्मना ।

रामेण बलमाश्रित्य महत्यां जनसंसदि । 11 ॥

तस्मै सीता मया देया वीर्यशुल्का सुताय ते ।

प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि । 12 ॥

सोपाध्यायः सखजनः सबलः सपदानुगः ।

शीघ्रमर्हसि राजर्षे त्वमागन्तुमिह प्रभो । 13 ॥

प्रीतिं पूर्वप्रवृत्तां मे संवर्द्धयितुमर्हसि ।

पुत्रयोरुभयोरेव बध्ना ते दिक्षिते मया । 14 ॥

and of Vishwa-mitra, won by thy son, who is arrived at my palace. The divine bow being brought, was broken in the midst by the great Ram, the residence of strength, amidst a great assembly. By me is Seeta, the meed of valour, to be given to thy son. I desire to complete this promise; it is thine, O royal sage, to command it; speedily come hither, O chief of men, with thy preceptors, thy family, thine army, and all thine attendants. Increase the affection which I have so long borne thee. I desire to give spouses to both thy

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इति त्वां जनको राजा विशाषयति पार्थिव ।
 विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः । 15 ॥
 इतिद्रुतवचः श्रुत्वा राजा परमहर्षितः ।
 उवाचेदं वशिष्ठादीन् सर्वानेव पुरोधसः । 16 ॥
 गुप्तः कुशिकपुत्रेण कौशल्यानन्दिवर्द्धनः ।
 लक्ष्मणेन सह भ्रात्रा विदेहानगमत्किल । 17 ॥
 दृष्टवीर्यस्य काकुत्स्थे जनकः सुमहायशाः ।
 प्रतिप्रदानं सीताया रामे कुर्तुं किलेच्छति । 18 ॥
 यदि वा रोचते ब्रह्मन् जनकः सुमहीपतिः ।
 सम्बन्धी तत्र गच्छामस्ततः शीघ्रमितो वयं । 19 ॥

sons." Advised, O king, by Vishwa-mitra, Shutanunda also consenting, Junuka the king addresses thee thus. Having heard the words of the messengers, the king, full of joy, said to Vushishtha and all the priests, "Protected by thee, the son of Kooshika, the increaser of Koushalya's joy, with his brother Lukshmunā, has gone to Videha : the renowned Junuka having beheld in Kakootstha heroism desires to reward it by giving him Seeta. If it be agreeable to you, O brahmans, Junuka, the great sovereign, becomes allied to me. I will go thither ; you speedily do the same." Vushishtha and

वाढमित्येव तच्छ्रुत्वा वशिष्ठप्रमुखा द्विजाः ।
 ऊचुः परमसंस्तुताः श्वस्तु यास्याम इत्यपि । 20 ॥
 ते चापि रजनीन्तत्र दूताः परमसत्कृताः ।
 ऊर्ध्वविदेहराजस्य कर्मकामैः सुपूजिताः । 21 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते जनकवाक्यं ॥

the other sages hearing this, were highly pleased, and acquiescing said, we will go to-morrow. The messengers of the king of Videha, entertained with respect, and greatly honoured by the royal attendance, remained there that night.

Thus far the fifty-fifth Section, containing the message of Junuka.

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तस्यां रात्र्यां व्यतीतायां सोपाध्याये नराधिपः ।
 राजा दशरथः श्रीमान् सुमन्त्रमिदमब्रवीत् । १ ॥
 अथ सर्वं धनाध्यक्षा धनमादाय पुष्कलं ।
 निर्यान्वगे समारोप्य नानारत्नचयान् मम । २ ॥
 चतुरङ्गञ्च मे शीघ्रं बलं निर्यातु सर्वशः ।
 ममाज्ञासमकालञ्च युज्यतां युग्ममुत्तमं । ३ ॥
 वशिष्ठो वामदेवश्च जावालिः काश्यपो भृगुः ।
 मार्कण्डेयश्च दीर्घायुर्मुनिः कात्यायनस्तथा । ४ ॥

SECTION LVI.

That night being past, the happy *Dusha-rutha*, the sovereign of men, attended by his preceptor, said to *Soomuntra*, "Let all the treasurers, bringing the treasure, go before me, taking with them many various kinds of jewels; let my army, composed of four bodies, speedily pass forward in complete order; at my command let them prepare my excellent vehicles; let *Vushishtha*, *Vama-deva*, *Javali*, *Kashyupa*, *Bhrigoo*, the ancient sage, *Markundeya*, and *Katyayuna*, these twice born ones, go with me in chariots. Let the mes-

एते द्विजाः प्रयान्तवृगे स्यन्दनैः सहिता मया ।
 यथा कालात्ययो न स्याद्भूता हि त्तरयन्ति मां । 5 ॥
 इत्याज्ञया नरेन्द्रस्य सेना सा चतुरङ्गिणी ।
 राजानमृषिभिः सार्द्धं प्रयान्तं पृच्छतो ऽन्वयात् । 6 ॥
 चतुर्भिस्तांस्तु दिवसेर्विदेहान्भ्युपेयिवान् ।
 ददर्श मिथिलां रम्यां जनकेनोपपालितां । 7 ॥
 अत्युद्गम्यैव जनकः पूजान्तेषामकल्पयत् ।
 स तं राजानमासाद्य वृद्धं दशरथं नृपं । 8 ॥
 मुदितो जनको राजा प्रहर्षं परमं ययौ ।
 उवाच परमं श्रेष्ठो नरश्रेष्ठं मुदान्वितं । 9 ॥
 स्वागतन्ते महाराज दिव्या प्राप्ते ऽसि मे गृहे ।
 पुत्रयोर्भूभयोः प्रीतिं लप्स्यसे वीर्यनिर्जितां । 10 ॥

sengers hasten the preparations for me that the time be not wasted in delay."

At this command of the sovereign of men, the army, composed of four divisions, marched after him, attended by the sages. In four days they, arriving in Videha, beheld the pleasant city Mithila, protected by Junuka; who, going to meet them, received them with every honour. The delighted Junuka approaching the good king Dusha-rutha was filled with joy. The chief of men then addressed the excellent one : " O great king, hast thou had a prosperous journey? It is my happiness that thou hast entered my house. Thou wilt

दिष्वा प्राप्तो महतेजा वशिष्ठो भगवानयं ।
 सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः । 11 ॥
 मार्कण्डेयादयश्चैव दिष्वा प्राप्तो महर्षयः ।
 दिष्वा मे निर्जिता विद्वा दिष्वा मे पूजितं कुलं । 12 ॥
 राघवैः सह सम्बन्धं कृत्वा प्रथितसद्गुणैः ।
 अद्य मे सफलं जन्म प्राप्तञ्चाद्य क्रियाफलं । 13 ॥
 अद्य पूतो ऽस्मि राजर्षे त्वत्सम्बन्धात् सबाध्यवः ।
 एषाञ्चापि महर्षीणामद्याभ्यागमनादहं । 14 ॥
 सविशेषतरं पूतो राजन्नाप्यायितस्तथा ।
 श्वः प्रभाते महाराज निवर्त्तयितुमर्हसि । 15 ॥

now receive the caresses of thy two sons of unconquered valour. Welcome to the divine Vushishtha, attended by the sages, as Shuta-krutoo by the gods !

Welcome to Markundeya and the other great sages. Happy am I, delivered from every kind of distress. Happy am I, my family being honoured by an alliance with the family of Rughoo, excellent in virtue. This day my birth becomes effectual. This day have I obtained the fruit of my actions. This day, O royal sage, myself and my whole family are purified by an alliance with thee. By the coming of these great sages, I am this day purified and refreshed in a most peculiar manner. O great king, to-morrow morning,

यज्ञस्याबभूते पुण्यमुद्वाहमृषिभिः सह ।

तस्येतद्वचनं श्रुत्वा राजा दशरथस्तदा । 16 ॥

ऋषिमध्य उवाचेद जनकं मिथिलेश्वरं ।

राजन् प्रतिगृहीतारः स्मृता दातृवशाः किल । 17 ॥

यद्वक्ष्यसि यदा चैव तत्कर्त्तारस्तदा वयं ।

श्लाघ्याश्चैवानुकूलञ्च वचनं प्रियवादिनः । 18 ॥

तद्राज्ञो जनकः श्रुत्वा परं विस्मयमागताः ।

ततः सर्वे मुनिगणाः परस्परसमागमे । 19 ॥

हर्षमेत्य परं तत्र निशान्तामवसंस्तदा ।

कथयन्तः कथां हृद्याः पुण्यश्रवणकीर्तनाः । 20 ॥

at the completion of the sacrifice, be pleased, with the sages, to celebrate the sacred nuptials." Hearing these words, king *Dusha-rutha* replied to *Junuka*, king of *Mithila*, in the midst of the sages: "O king, we are the receivers; we are esteemed subject to the giver; it is ours to perform at any time whatever may be commanded by thee." *Junuka* hearing this pleasing and submissive reply of the affectionate king, was greatly astonished. All the sages then, highly pleased with their mutual interview, spent the night in communicating to each other the effusions of their hearts, meritorious to hear and repeat. Knowing each other's powers, they reciprocally yielded the honours

परस्परप्रभावज्ञाः पूजयन्तः परस्परं ।
 विश्वामित्रञ्च दृष्ट्वैव राजा दशरथस्तदा । 21 ॥
 शिरसा प्रणतः प्रीत्या वचन्दे हृष्ट मानसः ।
 भवन्तन्नाथमासाद्य पावितो ऽस्मीति चाब्रवीत् । 22 ॥
 विश्वामित्रो ऽपि चैवैनं प्रीतिमानिदमब्रवीत् ।
 पूत एवासि राजर्षे स्वकृतैः कर्मभिः स्वयं । 23 ॥
 अनेन चापि पुत्रेण रामेणाक्लिष्टकर्मणा ।
 पुतो ऽसि श्लाघनीयश्च देवानामपि सम्मतः । 24 ॥
 एव ते नृपते पुत्रेण रामेण निर्यातितो मया ।
 लक्ष्मणेन सह भ्रात्रा कुशली रघुनन्दन । 25 ॥

due to each other. King Dusha-rutha, seeing Vishwa-mitra, with joyful mind, bowed his head and affectionately saluting him, said, "O my Lord, having met with thee I am purified." Vishwa-mitra affectionately replied to him, "O royal sage, thou art purified by thy own deeds; and by thy son Rama, the accomplisher of difficult enterprizes, thou art purified; thou art worthy of praise; thou art approved even by the gods. This thy son Rama, O sovereign of men, taken away by me, is now in possession of felicity, O son of Rughoo, together with his brother Lukshmuna." Thus ad-

इत्युत्तो मुमुदे राजा विश्वामित्रेण धीमता ।

तौ चापि पुत्रावाब्राय परिष्वज्य च पीडितं । 26 ॥

उवास स निशान्तर स सुखी हृष्टमानसः ।

जनको ऽपि तदा राजा क्रियां धर्मेण धर्मवित् ।

कृत्वा यशोचितां सर्वां तां रात्रिमवसत्सुखं । 27 ॥

इत्यार्षे रामायणे वाल्मीकीये बालचरिते जनकदशरथसम्वादः ॥

dressed by the wise Vishwa-mitrā, the king rejoiced, and having kissed and closely embraced his two sons, he with joyful heart passed the night in pleasing repose. Junuka, the king also, acquainted with the rules of duty, having by his wise and steady conduct accomplished all the necessary sacrificial ceremonies, spent the night in happiness.

Thus far the fifty-sixth Section, containing the conversation of Junuka and Dusha-rutha.

W w w

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः ।
 उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोधसं । 1 ॥
 भ्राता ममानुजः श्रीमान् वीर्यवानाज्ञया मम ।
 कुशध्वज इति ख्यातो यो ऽध्यास्ते नगरं शुभं । 2 ॥
 चयाट्टालकपर्यन्तं पिवन्निक्षुमतीं नदीं ।
 सांकाश्यं स्वर्गसक्काशं विमानमिव पुष्पकं । 3 ॥
 तमहं द्रष्टुमिच्छामि मानार्हो हि स मे मतः ।
 ग्रीयते हि महासत्त्वः स मया राजसत्तमः । 4 ॥

SECTION LVII.

Junuka, the eloquent, having with the great sages performed his accustomed devotions, said thus to the priest *Shutanunda*, "My younger brother *Kooshadhwaaja* by name, fortunate and powerful, resides in the beautiful city *Sankanshya*, equal to heaven, which resembling the chariot *Pooshpuka* reaches to *Chuyattaluka* and drinks of the river *Ikshoomutee*. I want to see that great one worthy of honour, that excellent king for whom I have such an affection." *Junuka* having spoken these words in the presence of *Shutanunda*, commanded

एवमुक्ते तु वचने शतानन्दस्य सन्निधौ ।
 आगताः केचिद्वयग्रा जनकस्तान् समादिशत् । 5 ॥
 शासनात् नरेन्द्रस्य प्रययुः श्रीञ्जयायिनः ।
 समानेतुं नरव्याघ्रं विष्णुमिन्द्राक्षया यथा । 6 ॥
 सांकाश्यं तु समागम्य ददृशुस्ते कुशध्वजं ।
 न्यवेदयद्यथा वृत्तं जनकस्य च चिन्तितं । 7 ॥
 तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठमहाजवैः ।
 आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः । 8 ॥
 स ददर्श महात्मानं जनकं धर्मवत्सलं ।
 सोऽभिवाद्य शतानन्दं जनकज्ञाति धार्मिकं । 9 ॥

certain of those who were in waiting and unemployed to depart thither. At
 the command of the lord of men, the swift messengers went to bring this
 great personage, as messengers go to bring Vishnoo at the command of
 Indra. Arriving at Sankanshya, they saw Koosha-dhwaja, and announced
 to him in due form the invitation of Junuka. King Koosha-dhwaja, thus
 made acquainted by the swift messengers with his brother's design, came at
 the invitation of the sovereign of men. Arrived, he beheld the great Junu-
 ka, devoted to religion, and first bowing even to the feet of Shutanunda, he

अध्वतिष्ठदनुज्ञातो राजार्हं वरमासनं ।
 उपविष्टावुभौ तौ तु भ्रातरावमितद्युती । 10 ॥
 श्रेययामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनं ।
 गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभं । 11 ॥
 आनयेह महात्मानं सपुत्रं सपुरोधसं ।
 औपकार्यां स गत्वा तुरघूणां कुलवर्द्धनं । 12 ॥
 ददर्श शिरसा चैव मभिवाद्येदमब्रवीत् ।
 अयोध्याधिपते राजन् वैदेहो मिथिलाधिपः । 13 ॥
 स त्वां द्रष्टुं व्यवसितः सोपध्यायपुरोहितं ।
 मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तदा । 14 ॥

saluted him and the virtuous *Junuka*. Then, being desired, he seated himself
 on a royal seat. These two brothers, heroes, of immense energy, being seat-
 ed, thus commanded the chief counsellor *Soodamuna*, "O chief counsellor,
 speedily go to *Ikshwakoo*, of unmeasurable splendor, and bring the great one
 together with his son and the priest." *Soodamuna* going to his lodging saw the
 increaser of the family of the *Rughoos*, and bowing his head said to him, "O
 King, lord of *Uyodhya*, *Videha*, king of *Mithila*, desires to see thee, with thy
 preceptor and thy priest." At the words of the chief counsellor, the king, at-

सबन्धुरगमत्तत्र जनको यत्र वर्तते ।

राजा च मन्त्रिसहितः सोपाध्यायः सबान्धवः । 15 ॥

तमासाद्य च संगृह्य राजा दशरथस्तदा ।

वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत् । 16 ॥

विदितन्ते यथास्माकमिक्ष्वाकुकुलदैवतं ।

प्रवक्ता सर्वकार्येषु वशिष्ठो भगवानृषिः । 17 ॥

विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः ।

एष वक्ष्यति धर्मात्मा वशिष्ठो मे यथाक्रमं । 18 ॥

तूष्णींभूते दशरथे वशिष्ठो भगवानृषिः ।

उवाचेदं वचो धर्म्यं जनकं सपुरोहितं । 19 ॥

tended by the sages, and his friends, went to the place where *Junuka* was. That monarch attended by his counsellors, his preceptors, and friends, approaching, embraced him. Then king *Dusha-rutha*, among the eloquent, thus addressed *Videha*, "He who directs in all these affairs is the great *Vushishtha*, the divine sage, known by thee as the deity of our family. Commanded by *Vishwa-mitra*, he, attended by the other great sages; will relate in order the descent of our family, the family of *Ikshwakoo*." *Dusha-rutha* being silent, *Vushishtha* the divine sage thus addressed the virtuous *Junuka*, attended by

अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्यमव्ययः ।
 तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः । 20 ॥
 मारीचादङ्गिरास्तस्मात्प्रचेतास्तनया उभतः ।
 मनुः प्रचेतसः पुत्र इक्ष्वाकुश्च मनोः सुतः । 21 ॥
 स इक्ष्वाकुरयोध्यायां राजाभूत्प्रथमः पुरे ।
 इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विष्णुतः । 22 ॥
 कुक्षेरयात्मजः श्रीमान् विकुक्षिरुदधद्यत ।
 विकुक्षेस्तु महातेजा वाणः पुत्रो व्यजायत । 23 ॥
 वाणस्य तु महातेजा अनरण्यः प्रतापवान् ।
 अनरण्यात् पृथुर्ज्ञे त्रिशङ्कुश्च पृथोरपि । 24 ॥

his priest : “ Indescribable is the origin of Bruhma, eternal, imperishable, ever the same ; from him was produced Mureechi ; the son of Mureechi was Kushyupa ; from the descendent of Mureechi was produced Ungira ; his son was Prucheta ; the son of Prucheta was Munoo, and Ikshwakoo was the son of Munoo. This Ikshwakoo was the first sovereign who reigned in the city of Uyodhya. The son of Ikshwakoo was the fortunate Kookshi, and the son of Kookshi was Vikookshi ; the illustrious Vana was born of Vikookshi, and the brave Unurunya, possessed of mighty energy, was the son of Vana. Prithoo sprang from Unurunya, and Trishunkoo was the son of Prithoo ; the son of

त्रिशङ्कोरभवत्पुत्रो धुन्धुमारो महायशः ।
 धुन्धुमारसुतो राजा युवनाश्वो महाबलः । 25 ॥
 युवनाश्वसुतश्चासीन्मात्थाता पृथिवीपतिः ।
 मात्थातुस्तु सुतः श्रीमान् सुसन्धिर्दृढपद्यत । 26 ॥
 सुसन्धेरपि पुत्रो ह्य ध्रुवसन्धिः प्रसेनजित् ।
 यशस्वी ध्रुवसन्धेस्तु भरतो नाम नामतः । 27 ॥
 भरतात्तु महातेजा असितो नाम जायत ।
 यस्यैते प्रतिराजान उदपद्यन्त शत्रवः । 28 ॥
 हैहयास्तालजङ्घाश्च शूराश्च शशविन्दवः ।
 ताश्च संप्रति युध्यन् वै युद्धे राजा प्रवासितः । 29 ॥

Trishunkoo was Dhoondhoomara, of great renown ; and the son of Dhoondhoomara was the mighty Yoovunashwa. Mandhata, lord of the earth, was the son of Yoovunashwa; the fortunate son of Mandhata was called Soosundhi; Soosundhi had two sons, Dhroova-sundhi and Prusenajit. The son of the renowned Dhroova-sundhi was called Bhuruta, and the illustrious Usita, of mighty energy, was produced from Bhuruta, against whom arose the hostile kings, (of) the Hihuyas, the Talujunghas, the Shushuvindoos, all heroes, fighting against whom, the king in adverse battle was expelled his country, and going with his two wives to Himuvut, the reduced king Usita there paid

हिमवन्तमुपागम्य भार्याभ्यां सहितस्तदा ।
 असितोऽल्पबलो राजा कालधर्ममुपेयिवान् । 30 ॥
 द्वे चास्य भार्ये गर्भिण्यो बभूवतुरिति श्रुतिः ।
 एका गर्भविनाशार्थं सपत्न्यै सगरं ददौ । 31 ॥
 ततः शैलवरे रम्ये बभूवाभिरतो मुनिः ।
 भार्गवश्च्यवतो नाम हिमवन्तमुपाश्रितः । 32 ॥
 ततश्चैका महाभागा भार्गवं देववर्चसं ।
 बबन्धे पद्मपत्राक्षी काञ्चन्ती सुतमुत्तमं । 33 ॥
 तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत् ।
 स तामभ्यवदद्विप्रः पुत्रेभ्यं पुत्रजन्मनि । 34 ॥

the debt of nature, leaving his two wives pregnant; one of whom gave poison to the other, to destroy the fruit of her womb. At this time the sage Chyuvuna, the descendant of Bhrigoo, constantly resided upon the great and pleasant mountain Himuvut. There the lotos-eyed Kalindee, possessor of the great share, desirous of an excellent son, did homage to the son of Bhrigoo, of divine power; she approaching the sage, bowed even to his feet. To her desirous of a son the brahman thus spake concerning his birth: "O possessor

तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः ।
 महावीर्यो महातेजा अचिरात्संजनिष्यति । 35 ॥
 गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ।
 च्यवनञ्च नमस्कृत्य राजपुत्री पतिव्रता । 36 ॥
 पतिना रहिता तस्मात्पुत्रं देवी यजायत ।
 सपत्न्या तु गरस्तस्यै दत्ते गर्भजिघांसया । 37 ॥
 सह तेन गरेणेव संजातः सगरो ऽभवत् ।
 सगरस्यासमञ्जस्तु असमञ्जादयथाशुमान् । 38 ॥
 द्विलीणे ऽंशुमतः पुत्रो द्विलीपस्य भगीरथः ।
 भगीरथात्कुतस्थश्च कुतस्थाच्च रघुस्तथा । 39 ॥

of the great portion, O lotos-eyed one, distress not thyself; an excellent son, mighty, illustrious, a great and fortunate hero, shall e'er long be produced from thy womb, together with the poison. The king's daughter, faithful to her deceased lord, the widowed queen, bowed to Chyuvuna; and in consequence of that blessing bore a son, who made his appearance with the poison given her by the other wife for the sake of causing an abortion. The child produced together with the poison was named Sugura.¹ The son of Sugura was Usumunja, and from him was born Ungshooman. Dwileepa was the son of Ungshooman, and Bhugeerutha, the son of Dwileepa; from Bhugeerutha descended Kukootstha, and from Kukootstha Rughoo. The illustrious son of

From Sa, in composition, with, and Gura, venom or poison.

रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ।
 कल्माषपादोऽप्यभवत्तस्माज्जातस्तु शङ्खलः । 40 ॥
 सुदर्शनः शङ्खलस्य अग्निवर्णः सुदर्शनात् ।
 शीघ्रगत्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः । 41 ॥
 मरोः प्रशुश्रुकत्वासीदम्बरीषः प्रशुश्रुकात् ।
 अम्बरीषस्य पुत्रोऽभून्नृज्वस्र महीपतिः । 42 ॥
 नृज्वस्रस्य ययातिस्तु नाभागस्तु ययातिजः ।
 नाभागस्य बभूवाज अजाद्गरो योऽभवत् । 43 ॥
 अस्माद्गरो योज्जातो भ्रातरौ रामलक्ष्मणौ ।
 आदिवंशविशुद्धानां राज्ञां परमधर्मिणां । 44 ॥

Rughoo was the great *Poorooshaduka*; *Kulmasha-pada* was his son, and from him descended *Shunkhula*; the son of *Shunkhula* was *Soodurshuna*, whose son was *Ugni-vurna*. *Sheeghruga* was the son of *Ugni-vurna*, and *Muroo* the son of *Sheeghruga*; the son of *Muroo* was *Prushooshrooka*; from *Prushooshrooka* descended *Umbureesha*. *Nuhoosha*, sovereign of the world, was the son of *Umbureesha*; *Yuyati* was the son of *Nuhoosha*, and his son was *Nabhaga*. The son of *Nabhaga* was *Uja*, and the son of *Uja* *Dusha-rutha*. From this *Dusha-rutha* are sprung *Rama* and *Lukshmuna*. O King, O chief of men, I request, and it becomes thee to give, thy two daughters, equally accomplished, to these brothers of equal worth, descended from a race abounding in excellence as the sea with riches, (descended) from

इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनां ।
 उदारचारासत्त्वानां क्षत्रधर्मानुपालिनां ।
 कुले जलनिधिप्रसूते जातयोर्वृत्तशालिनाः । 45 ॥
 रामलक्ष्मणयोर्धेत्स्वत्सुते वरये नृप ।
 सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि । 46 ॥

इत्यार्षे रामायणे अदिकाण्डे कन्यावरणं नाम सप्तपञ्चाशः सर्गः ॥

the primitive line of sacred kings, eminent in virtue, from the family of Ikshwakoo, a race of heroes, distinguished for truth, generosity and piety, and observant of all the duties of the Kshutra tribe."

Thus far the fifty-seventh Section, containing the espousal of the damsels.

X x x 3

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः ।
 श्रोतुमर्हसि भद्रन्ते कुलं नः परिकीर्तितं । १ ॥
 कन्यादाने हि वक्तायं कुलं निरवशेषतः ।
 नामतो वृत्ततश्चैव धर्मतः शीलतस्तथा । २ ॥
 तत आभाष्य जनको वशिष्ठं वदताम्बरं ।
 नृपं दशरथञ्चेदं श्रोवाच वचनन्तदा । ३ ॥
 राजाभूत्त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा ।
 निमिः परमधर्मात्मा सर्वसत्त्ववताम्बरः । ४ ॥

SECTION LVIII.

To the sage thus speaking, *Junuka*, with joined hands, replied, "Peace be to thee ; it is proper for thee to hear detailed the pedigree of our race : at the bestowment of a daughter the race ought to be fully described by its name, its wealth, its virtues, and disposition." Having said this to *Vushishtha*, chief of the eloquent, and to king *Dusha-rutha*, *Junuka* thus began : " A king, known by his virtues throughout the three worlds was *Nimi*, eminently virtuous, chief among all creatures. His son was *Mithi*, incomparably

तस्य पुत्रो मिथिर्नाम बभूव नुपमद्युतिः ।

तस्यापि जनको राजा जनकस्याप्युदावसुः । 5 ॥

उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्द्धनः ।

नन्दिवर्द्धनजज्ञासीत्सुकेतुर्नाम पार्थिवः । 6 ॥

सुकेतोरपि धर्मात्मा देवरातो महाबलः ।

देवरातस्य राजर्षेर्वृहद्रथ इति स्मृतः । 7 ॥

वृहद्रथस्य तनयो महावीर्यः प्रतापवान् ।

महावीर्यस्य धृतिमान् सुधृतिस्तनयो ऽभवत् । 8 ॥

सुधृतेरपि धर्मात्मा धृष्टकेतुः सुधार्मिकः ।

धृष्टकेतोश्च राजर्षेर्हर्ष्यश्च इति विश्रुतः । 9 ॥

हर्ष्यस्य मरुः पुत्रो मरुः पुत्रः प्रसिद्धकः ।

प्रसिद्धकस्य धर्मात्मा राजा कीर्त्तिरथः सुतः । 10 ॥

illustrious; the son of Mithi was Junuka, the king; the son of Junuka was Oodavusoo, and the son of Oodavusoo, Nundi-vurdhuna. The monarch Sooketoo was the son of Nundi-vurdhuna, and the virtuous and mighty Deva-rata was the son of Sooketoo; the son of the royal sage Deva-rata was called Vrihudrutha, whose son was the brave Muha-veerya. The patient Soodhriti was the son of Muha-veerya, and Dhrishta-ketoo, the great and pious, owed his birth to Soodhriti; the son of the royal sage Dhrishta-ketoo was called Huryushwa; Muroo was the son of Huryushwa, and Prusidhuka was the son of Muroo; the son of Prusidhuka was the virtuous monarch Keertti-rutha; the son of Keertti-rutha

पुत्रः कीर्तिरथस्यापि देवमीढ इति सृतः ।
 देवमीढस्य विबुधो विबुधस्यापि चात्थकः । 11 ॥
 अत्थकस्य सुतश्चासीत् कृतिवात इति सृतः ।
 कृतिवातस्य च सुतः कृतिरोमा व्यजायत । 12 ॥
 कृतिरोमः सुतश्चापि स्वर्णरोमेति विश्रुतः ।
 स्वर्णरोमो ऽभवच्चापि ह्रस्वरोमा सुतो बली । 13 ॥
 तस्य पुत्रद्वयं जज्ञे धर्मज्ञस्य महात्मनः ।
 ज्येष्ठो ऽहमनुजश्चापि भ्राता मम कुशध्वजः । 14 ॥
 मान्तु ज्येष्ठं ततो राज्येष्वभिषिच्य पिता मम ।
 कुशध्वजं यौवराज्ये त्यक्त्वा राज्यं वनं गतः । 15 ॥

was called Deva-meerha, and Viboodha was the son of Deva-meerha ; from him sprang Undhuka ; and the son of Undhuka was Kritivata; the son of Kritivata was Kriti-roma; the son of Kriti-roma was called Swurna-roma, and the mighty Hruswa-roma was the son of Swurna-roma. To this great one, acquainted with every duty, were born two sons, of whom I myself am the eldest, and the younger is this my brother Koosha-dhwuja. My father having installed me, the eldest, in the kingdom, and appointed Koosha-dhwuja to the office of prime minister, he, abandoning the kingdom, retired to the forest.¹ My aged parent being gone to heaven, I regard my god-like

¹ Embraced the life of a hermit.

वृद्धे पितरि स्वर्थाते ततो ऽहं रघुनन्दन ।
 भ्रातरं देवसंकाशमुपश्यं स्वशरीरवत् । 16 ॥
 कस्यचित्त्वय कालस्य सांकाश्यादागतो नृपः ।
 सुधन्वा बलवीर्याढ्यो मिथिलामवलोककः । 17 ॥
 स च मे प्रेषयद्दूतं यदेतत्ते धनुर्ग्रहे ।
 तिष्ठत्यर्घ्यर्चितं दिव्यमेतद्देहीति राघव । 18 ॥
 तस्याप्रदाने धनुषः सो ऽयुध्यत मया सह ।
 हतश्च स मया राजा सुधन्वा बलदर्पितः । 19 ॥
 निहत्य समरे चाहं सुधन्वानं महीपतिं ।
 सांकाश्ये भ्रातरं शूरमर्घ्यविभ्रं कुशध्वजं । 20 ॥

brother, O son of Rughoo, even as myself. At a certain time king Soodhunwa, the valiant, came from Sankanshya to take a view of Mithila. He, O Raghava, sent a messenger to me, saying "If the honoured and divine bow be in thy house, deliver it to me." On my refusing him the bow, he engaged with me in battle. This Soodhunwa, proud of his strength, fell by my hand. Having killed the monarch Soodhunwa in battle, I installed my valiant brother Koosha-dhwaja in the kingdom of Sankanshya. This is my younger brother Koosha-dhwaja, devoted to truth. In conjunction with him, O king, I give two

कनीयानि मे भ्राता सत्यसत्यः कुशध्वजः ।
 ददामि सहितोऽनेन बध्ना ते इहं सुते नृप । 21 ॥
 सीतां रामाय तनयामुर्मिलां लक्ष्मणाय च ।
 वीर्यशुल्का मम सुता सीता सुरसुतोपमा । 22 ॥
 अयोनिजा समुत्पन्ना क्षत्राकुलमुखात्स्वभूत् ।
 तां रामाय प्रयच्छामि पत्नीं वीर्यबलार्जितां । 23 ॥
 रामलक्ष्मणयो राजन् कुरु गोदानमङ्गलं ।
 पितृश्राद्धञ्च भद्रन्ते ततो वैवाहिकं कुरु । 24 ॥

spouses to thy two sons; to Rama I give my daughter Seeta, and Oormila to
 Lukshmana. My daughter Seeta, resembling a daughter of the celestials, the
 meed of valour, was produced out of the ordinary course of nature, from the
 mouth of the plough, when ploughing up a place for sacrifice; her I give to
 Rama, a spouse won by heroism and strength. O king, for the purpose of
 securing their felicity, bestow a gift of cows¹ on Rama and Lukshmana. Suc-

¹ It was the custom for the Kshatriyas, on the marriage of their sons, to make liberal gifts
 of cows to the brahmins, for the purpose of securing their happiness; the true race of Kshatri-
 yas being extinct, this custom has ceased, unless, any traces of it exist among the Raja-poots,
 who call themselves Kshatriyas, though esteemed by the brahmins a spurious race.

वर्त्तन्ते ऽद्य मद्या राजन् दिवसे तूत्तरे पुनः ।
 फल्गुण्यः प्रतिपत्स्यन्ते विवाहस्तत्र नो ऽस्त्ययं । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे जनककुलप्रख्यानं ॥

cess be to thee ; perform the offering to the manes¹ of thine ancestors, and then proceed to the nuptial ceremony. To-day, O king, the *Mugha*² remains ; on the following day the *Phulgoonee* commences : while these govern, the nuptials may be celebrated.

Thus far the fifty-eighth Section, containing the recital of the pedigrees.

¹ This offering is called *Shraddha*. There are three kinds of *Shraddha*, performed on different occasions, viz. the *Parvuna*, *Ekoddishtha*, and *Vridhhi-shraddhas* ; these acquire different names when performed on different occasions. The *Vridhhi-shraddha* is performed on the morning of the wedding day, after which the marriage is esteemed fixed, so that neither party can withdraw from the engagement. On this occasion this ceremony acquires the name of *Nandee-shraddha*.

² “ The moon is in the tenth mansion called the *Mugha*.” According to some grammarians this word is never used in the singular. Y y y

उक्त्वाक्ये तु जनके विश्वामित्रो महामुनिः ।
 उवाच वचनं धीमान् वशिष्ठसहितस्तदा । १ ॥
 उभे महोदधिप्रख्ये उभयोरपि वा कुले ।
 ख्यात इक्ष्वाकुवंशे ऽयं जनकानान्तयेव च । २ ॥
 सदृशो ऽपत्यसम्बन्धो युवयोरिति मे मतिः ।
 सीताया उर्मिलायाश्च रामलक्ष्मणयोस्तथा । ३ ॥
 वक्तव्यमस्ति नः किञ्चिद्भूयो ऽपि शृणु तद्गुण ।
 भ्राता ते सदृशो यो ऽयं शूरो राजा कुशध्वजः । ४ ॥

SECTION LIX.

Junuka having thus spoken, the great sage Vishwa-mitra, with Vushishtha the wise, replied, "We approve the union of Seeta and Oormila with Rama and Lukshmunā. We approve the alliance between the youthful branches of the families of Ikshwakoo and Junuka, renowned, and both resembling the sea. O virtuous king, I have a few things more to say : Thine heroic and equal brother, king Koosha-dhwaja, has two daughters of incomparable beauty ; these two I engage for the virtuous Bhuruta ; and the wise Shutrooghna, the

तस्यास्ति किल धर्मात्मन् दूषेणाप्रतिमं भुवि ।

कन्याद्वयं राघवार्थं तद्वयं वरयामहे । 5 ॥

धर्मतो भरतस्याथ शत्रुघ्नस्य च धीमतः ।

तदिमे संप्रयच्छ त्वं यदि ते रुचिता वयं । 6 ॥

पुत्रा दशरथस्याथ चत्वारो ऽमिततेजसः ।

लोकपालोपमा वीराः सर्वे सत्यपराक्रमाः । 7 ॥

एवमर्थं वयं राजन् भवन्तं वरयामहे ।

सदृशो ऽसि प्रभावेण राघवाणां महीपते । 8 ॥

सम्बन्ध उभयोर्धार्त्र्यवयाः सदृशस्त्वयं ।

इच्छाकुभिर्धर्मशीलैर्विख्यातेराप्रजापतेः । 9 ॥

descendants of Rūhgoo: if it be pleasing to thee, bestow them in marriage. O king, we propose these (damsels) to the four sons of Dusha-rutha, every one of whom are heroes, of genuine valour, of unbounded energy, equal to the protectors of the world. O sovereign of the earth, thou art equal in bravery to the Raghuvas; equal is this alliance between the two brothers (Junuka and Koosha-dhwaja) and the Ikshwakooos, virtuous and renowned from Prujaputi even till the present time."

Hearing these generous words of Vishwa-mitra and Vushishtha, Junuka

इत्युदारं वचः श्रुत्वा विश्वामित्रवशिष्ठयोः ।
 जनकः प्राञ्जलिर्वाक्यमुवाचेदमनन्तरं । 10 ॥
 कुलं धन्यमिदं मन्ये येषां ता मुनिपुङ्गवौ ।
 सदृशः कुलसम्बन्धो भवद्भ्यामुपवर्णितः । 11 ॥
 एवम्भवत्वमे कन्ये कुशध्वजसुते उभे ।
 ददामि भरतायैकां शत्रुघ्नाय तथापरां । 12 ॥
 रामलक्ष्मणशत्रुघ्नभरता देवहृषिणः ।
 इच्छाम्यहमपि प्रीतिं सम्बन्धञ्च पुनःपुनः । 13 ॥
 एकाहे राजपुत्रीणां चत्वारो रघुनन्दनाः ।
 गृह्णन्वासां चतसृणां पाणीन् मन्त्रवदीप्सितान् । 14 ॥

joining his hands in token of respect, thus replied, " I esteem the families blessed which have been by you pronounced equal. O chief of sages, may it be thus; I give these my two daughters, and both the daughters of Kooshadhewaja, the one to Bhuruta, and the other to Shutrooghna. I most earnestly desire the approved alliances. Let Rama, and Lukshmuna, and Shutrooghna, and Bhuruta, the four godlike sons of Rughoo, on the same day, accept the desired hands of the four princesses, according to the ordinance. On the coming day, O brahman, the hymeneal gods preside over the Phulgoonees,

उत्तरे दिवसे ब्रह्मन् फल्गुण्ये भगदेवताः ।

विवाहेषु ग्रहंसन्ति नक्षत्रं वै विपश्चितः । 15 ॥

एवमस्त्विति तन्त्रं वशिष्ठः प्रत्यभाषत ।

तच्चापि जनको राजा कृताञ्जलिर्भाषत । 16 ॥

वरधर्मकृते ब्रह्मन् शिष्यो ऽसि भवतां सदा ।

इमान्यासनमुखानि तान्यधिष्ठातुमर्हथ । 17 ॥

सामात्यः सबलश्चैव परवानस्मि चिन्त्यतां ।

अभुद्देशरथो राजा ममास्य विषयस्य च । 18 ॥

the wise therefore applaud this *Nukshutra*¹ as propitious to nuptials." "Be it thus," replied *Vushishtha*; upon which *Junuka* the king, with hands joined, replied to him, "O brahman, the espousals are complete; I am the disciple of my lord. Ye are worthy to sit on these chief seats. Let it be considered by you, that myself, with my courtiers and my army, am under the controul of another, that king *Dusha-rutha* is lord both of myself and my estate. Yea, O di-

¹ It has been before mentioned, that besides the common division into twelve signs, the zodiac is divided by the *Hindoos* into twenty-seven equal parts called *Nukshutras*. When the moon is in the twenty-seventh, viz. *Revutee*; in *Oottura*, including the twelfth, viz. *Oottura-phulgoonee*, the twenty-first, viz. *Oottura-ashadha*, and the twenty-sixth, viz. *Oottura-bhadra*; in *Rohinee*, the fourth; in *Mriga-shiras*, the fifth; in *Moola*, the nineteenth; in *Unooradha*, the seventeenth; in *Mugha*, the tenth; in *Husta*, the thirteenth, and in *Swatee*, the fifteenth, the season is reckoned auspicious for a marriage. Those who are of the *yujoos-veda* sect reckon several others auspicious.

भवन्तश्चापि सर्वे मे सर्वस्वप्रभविष्णावः ।
 विषयस्य च सर्वस्य राज्यस्य मम चेश्वराः । 19 ॥
 भवन्तः क्रियतान्त्स्माद्भवद्भिः प्रणयो मम ।
 तथा वदति वेदेहे जनके प्रसृतं वचः । 20 ॥
 राजा दशरथो हृष्टः प्रत्युवाच हसन्निव ।
 प्रियं सल्लब्धिनं स्निग्धं प्रतियुक्तमिदं वचः । 21 ॥
 सर्वस्वस्यास्य ते राजन् प्रभुरस्मि यथात्य मां ।
 अहन्तव ममापि त्वं यत्तवास्ति ममैव तत् । 22 ॥
 विश्वामित्रादयश्चापि तवेमे मम चेश्वराः ।
 सर्वतः प्रणयो ऽस्माभिः कृतस्त्वयि महीपते । 23 ॥

vine lords! myself, my affairs, my wealth and my royal domains are completely under your controul; let all my affairs be managed by you; I am wholly at your disposal." These words being uttered by the Videhan Junuka, king Dusha-rutha, pleased, replied, with a smile, to his beloved and affectionate ally, "O king, of all mine art thou lord, even as thou hast said to me; I am thine, and thou art mine; what belongs to thee pertains also to me, O lord of the earth. Vishwa-mitra, and the other sages, are lords of thee and me: in every way are we affectionately united, O lord of the earth. We will no longer esteem any thing peculiar to ourselves.

करिष्यामश्च भूयो ऽपि नास्ति नः स्वे विचारणा ।
 युवामसंख्ययगुणौ भ्रातरौ मिथिलेश्वरौ । 24 ॥
 प्रियसम्बन्धिनौ लब्धौ लोके ऽस्मिन् पूजितौ मया ।
 स्वस्ति प्राप्नुहि भद्रन्ते गमिष्यामि स्वमलयं ॥ 25 ॥
 गोदानादीनि कर्माणि कर्तुं कार्याण्यनन्तरं ।
 धर्मार्थवृद्धिकामानां मानः कालो ऽत्यगादयं । 26 ॥
 सर्व्वेषामेव चास्माकमाशान्त्वन्दातुमर्हसि ।
 आपृच्छैवं दशरथो राजानं मिथिलेश्वरं । 27 ॥
 पुरस्कृत्य वशिष्ठादीन्निर्जगाम मुनींस्ततः ।
 स गत्वा निलयं राजा कृत्वा श्राद्धं महत्तदा । 28 ॥

O brothers, lords of Mithila, possessing unmeasurable excellencies, united in affection, by me honoured even in this world, may health and every blessing attend you. I will depart to my own place, to make the requisite presents of cows, and perform the other (preliminary) acts; the opportunity for deeds procuring virtue, wealth, increase, and the accomplishment of every wish, is swiftly passing away. Be pleased to give the necessary orders to us all." Dusha-rutha, having requested leave of the king of Mithila, departed to his lodging, preceded by Vushishtha and the other sages. Arrived there, the king having performed a great Shraddha to the memory of his deceased ancestors, this affectionate

पुत्राणां प्रियपुत्रः स चक्रे गोदानमुत्तमं ।
 गवां शतसहस्रं हि ब्राह्मणेभ्यो नरेश्वरः । 29 ॥
 एकेकशो ददौ पुत्रानुद्दिश्य तान् पृथक्पृथक् ।
 ययस्मिनीनां हि गवां सवत्सानां सुवर्चसां । 30 ॥
 ददौ शतसहस्राणि चत्वारि रघुनन्दनः ।
 सुवर्णशृङ्गीः संपन्नाः सवत्साः कांस्यदोहनाः । 31 ॥
 धनमन्यच्च सुवज्र द्विजेभ्यो रघुनन्दनः ।
 ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः । 32 ॥

parent of most affectionate sons, made munificent presents of cows in their names. A hundred thousand cows did the lord of men give to the brahmans in the separate name of each son, even four hundred thousand fine milch cows with their calves did the son of Rughoo give, each adorned with golden horns,¹ with her chest and belly covered with Kangsya.² The renowned son

¹ When a present of cows is made to a brahman, they must, according to the ordinance, have horns of gold, hoofs of silver, a case of copper for the back, and one of bell-metal for the breast and belly, an iron bell on the neck, a plate of gold on the forehead, and two pieces of cloth wrapped round on the body. Presents of cows are now seldom made, except at the offering of the bulls called brahmanic bulls, which are given on funeral occasions, each accompanied by four female calves. On this occasion a pair of golden horns about the size of needles are given with the animal, with four hoofs scarcely as wide as a six-pence, a case for the back and another for the belly, about the size of a spoon, and other things in proportion. Sometimes a very rich man will act up to the spirit of the ordinance and make them of the proper size.

² Kangsya, a mixed kind of metal, resembling bell-metal.

दत्त्वा दशरथो राजा पुत्रैः सह महायशाः ।
 ततस्तेः कृतगोदानैर्वृतः पुत्रैर्महीपतिः । ३३ ॥
 लोकपालैरिव बभौ वृतः साक्षात्प्रजापतिः ।
 मुमुदे तत्र सुप्रीतः स्वर्गं शक्र इवामरैः । ३४ ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते गोदानं नाम
 नवपञ्चाशः सर्गः ॥

of *Rughoo*, affectionate to his children, gave many other valuable gifts to the twice born, in the name of his sons. *Dusha-rutha*, the king, having made these presents of cows, surrounded by his sons, shone resplendent like *Prujaputi* himself surrounded with the regents of the world ; and, filled with pleasure, rejoiced like *Shukra* in heaven encompassed by the immortals.

Thus far the fifty ninth Section, called the bestowment of the present of
 cows.

Z z z

यमेव दिवसं राजा चक्रे गोदानमकुलं ।
 तमेव दिवसं तत्र युधाजित्प्रत्यदृश्यत । 1 ॥
 पुत्रः केकयराजस्य शूरो भरतमातुलः ।
 दृष्ट्वा पृष्ट्वा च कुशलं तं राजा परिमृष्यजे । 2 ॥
 युधाजिचापि तं पूज्य पर्यपृच्छदनामयं ।
 पृष्ट्वा चानामयं पश्चादिदं वचनमब्रवीत् । 3 ॥
 केकयाधिपती राजन् स्नेहात्कुशलमब्रवीत् ।
 येषां कुशलकामो ऽसि तेषां कुशलमुत्तमं । 4 ॥

SECTION LX.

On the day in which the king made the divine offering, securing prosperity, arrived the hero Yoodhajit, the son of king Kekuya, and the maternal uncle of Bhuruta. Seeing him, the king embracing him, enquired of his welfare. Yoodhajit, paying him due honours, in return enquired after his health; after which he thus addressed him, "O king, the lord of Kekuya, through affection, wishes thee prosperity; their happiness will be great whose felicity thou desirest. O king, I desire to see my nephew and thee, together with thy friends.

स्वस्रीयं द्रष्टुमिच्छामि त्वाञ्च राजन् सवात्सवं ।
 स्वपुरादागतः शीघ्रमयोध्यां रघुनन्दन । 5 ॥
 श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान् ।
 मिथिला मुपयातांस्तु त्वया सह महीपते । 6 ॥
 त्वरयाम्युपयातोऽहं द्रष्टुकामः स्वसुः सुतं ।
 अथ राजा दशरथः प्रियातिथिमुपागतं । 7 ॥
 दृष्ट्वा परमसत्कारैः पूजार्हं प्रत्यपूजयत् ।
 ततस्तामुषितो रात्रिं सह पुत्रैर्महीपतिः । 8 ॥
 अभूते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित् ।
 ऋषीस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् । 9 ॥

For this purpose am I come in haste, O son of *Rughoo*, from my own city to *Uyodhya*. Hearing at *Uyodhya* of the nuptials of thy sons, departed with thee to *Mithila*, I hastened hither, O lord of the world, desirous of seeing the son of my sister." Beholding his beloved and worthy guest now arrived, king *Dusha-rutha* welcomed him with the highest demonstrations of regard.

The monarch remaining that night with his sons, he, acquainted with sacred mysteries, rose in the morning, and performing his customary devotions, went to the place of sacrifice, preceded by the sages. At the *Moochoorta*,

युक्ते मरुर्त्ते विजये सर्वाभरणभूषितैः ।
 कृतकौतुकमङ्गल्यैः पुत्रैर्दशरथो वृतः । 10 ॥
 वशिष्ठन्तु पुरस्कृत्वा महर्षीन्परानपि ।
 यथान्यायमुपागम्य राजा वीदेहमब्रवीत् । 11 ॥
 शान्ताः स्म राजन् भद्रं ते विवाहार्थं सदस्तुव ।
 तत्साधु चिन्तयित्वास्मान् प्रवेशयितुमर्हसि । 12 ॥
 स्थिता हि ते वशाः सर्वे वयमद्य सवान्धवाः ।
 स्ववंशधर्माद्युचितं कुरु वैवाहिकं क्रमं । 13 ॥

called *Vijaya*,¹ *Dusha-rutha*, attended by his sons, adorned with every ornament, (the ceremonies having been previously performed,) putting *Vu-shishtha*, and the other sages before, in due form approached the *Videhan* monarch, and thus addressed him, "O king, peace be to thee; we are come into thine assembly for the sake of performing the nuptials: considering this, it is thine to introduce us with our friends into thine house. We are all

¹ The day is divided into 60 hours by the *Hindoos*: each of these hours is 24 minutes of our time. *Moohoorta* is the 15th part of a day or night, and consequently varies in length, the *Moohoorta* of the day being shorter in the winter half year, and those of the night proportionately longer, and vice versa. The first *Moohoorta* begins at sun-rise. Each *Moohoorta* has a distinct name.

इत्युक्तः परमोदारं वाक्यं वाक्यविशारदः ।

अत्युवाच ततो राजा मेधिलस्तं नराधिपं । 14 ॥

कः स्थितः प्रतिहारो मे कस्याशा प्रतिपाल्यते ।

स्वगृहे को विचारस्ते विश्वस्तेन प्रविश्यतां । 15 ॥

कृतकौतुकसर्वस्वा वेदिमूलमुपागताः ।

मम कन्या मुनिश्रेष्ठ दीप्ता वक्त्रे रिवाचिषः । 16 ॥

सज्जो ऽहं त्वत्प्रतीक्षो ऽस्मि वेद्यामस्यां प्रतिष्ठितः ।

अविघ्नं क्रियतां सर्वं किमर्थं हि विलम्ब्यते । 17 ॥

तद्वाक्यं जनकेनात्मां श्रुत्वा दशरथस्तदा ।

प्रवेशयामास सुतान् सर्वानृषिगणानपि । 18 ॥

standing here, devoted to thy pleasure ; perform in due succession the nuptial ceremonies." Thus addressed, the king of Mithila, the eloquent one, replied in these generous words to the lord of men : "What porter have I placed at the gate ? Whose command art thou now observing ? Who (thus) considers about entering his own house ? Enter with confidence." *Junuka* then said, "O chief of sages, the usual acts demonstrative of joy being finished, my daughter, bright as the ardent flame, having now advanced to the foot of the altar, I am standing near it, prepared and waiting for thee ; let all things be so done, that there be no hinderance. Why is there any delay ?" Hearing this reply from *Junuka*, *Dusha-rutha* caused his sons and all the sages to

ततो राजा विदेहानां वशिष्ठमिदमब्रवीत् ।
 कारयस्व ऋवे सर्वामृषिभिः सह धार्मिक । 19 ॥
 रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो ।
 तथेत्युक्त्वा तु जनकं वशिष्ठो भगवानृषिः । 20 ॥
 विश्वामित्रं पुरस्कृत्य शतानन्दञ्च धार्मिकं ।
 ग्राममध्ये तु विधिवद्देदिं कृत्वा महातपाः । 21 ॥
 अलङ्घ्यकार तां वेदिं गन्धपुष्पैः समन्ततः ।
 सुवर्णपालिकाभिश्चाच्छिद्रकुम्भैश्च साकुरैः । 22 ॥
 अकुराद्यैः शरावैश्च धूपपात्रैः सधूपकैः ।
 शङ्खपात्रैः सुवेः सुग्भिः पात्रैरर्घ्यादिपूजितैः । 23 ॥

enter. Then the king of the Videhas thus addressed Vushishtha, "O virtuous sage, with the other sages perform thou the nuptial ceremonies of Rama, the delight of the world." Acquiescing in the proposal of Junuka, Vushishtha, the divine sage, having before erected an altar, according to the ordinance, in the midst of the house ¹ of refection, putting Vishwa-mitra and the pious Shutanunda before, now adorned it on every side with fragrant flowers, and golden palikas; with imperforated jars, and pots filled with branches of trees; with incense-pots furnished with incense, and vessels of shells,

¹ Prupa signifies a house where water and other liquids are cooled and kept for the refreshment of those who are weary.

लाजपूर्णैश्च पात्रीभिरक्षतेरपि संस्कृतैः ।

दर्भैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकं । 24 ॥

अग्निमाधाय वेद्यान्तु विधिमन्त्रपुरस्कृतं ।

जुहावग्नौ महातेजा वशिष्ठो मुनिसत्तमः । 25 ॥

with sacrificial *sroovas* ¹ and *srooks*; ² with vessels filled with *Urghya* ³ and other offerings; with others ⁴ full of parched rice, ⁵ with cleansed corn, and level-spread *Durbha*, ⁶ Making a fire, with the due formulas, on the al-

¹ Pieces of wood excavated with two collateral circular excavations to pour the ghee on the fire. The length of them is about a cubit, measured from the elbow to the end of the little finger.

² A piece of wood formed like a spoon, or ladle, with one oval excavation: it is used to pour the ghee on the fire at the end of the sacrifice, and is about as long as a man's arm.

³ These vessels are called *Chumusa*. They are a sort of spoon made of wood, with a square head, which must not be smaller than the span of the thumb and the fore-finger extended; the head is excavated with an oval excavation, to contain the *Urghya*.

⁴ These vessels are the *Hindoo* vanes used to winnow corn; they are usually made of wicker-work, with split bamboos, in the form of a common bar shovel, without the handle; the chaff is separated from the corn by agitating the vessel with the hand.

⁵ The word means either rice or barley cleansed from the husk.

⁶ The word means the *Koosha* grass. *Poa cynosuroides*.

ततः सीतां समानीय सर्वाभरणभूषितां ।

समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा । 26 ॥

अब्रवीज्जनको राजा कौशल्यानन्दवर्द्धनं ।

रामं कमलपत्राक्षं पूर्वां वेदीमुपानय । 27 ॥

tar, according to the ordinance, the illustrious *Vushishtha* placed the oblation, consecrated with *muntras*, on the fire. Then *Junuka*, the king, having brought *Seeta*, adorned with every ornament, and placed her opposite to *Raghuva* in the presence of the fire,² thus addressed the increaser of *Koushulya*'s joy, the

¹ First they lay a bed of sand, the thickness of a man's thumb, and twenty-four fingers in breadth, on the altar or on the earth; then a line of *Koosha* is made on the west side, placed on the sand, and extending from north to south to the distance of a finger's breadth and a half from each side; this line of twenty-one fingers breadth is then divided into three equal parts, and four lines of *Koosha*, one being at each end, are made to extend from it to the east. That on the south side must be the length of the spoon, measured by the thumb and fore-finger; the other three must be twelve fingers in breadth. On the south side a brahman made of *Koosha* is placed at the distance of a cubit measured to the end of the little finger. The fire (which must not be taken from the house of a *chundala*, or one fallen into mortal sin) must then be brought in a new pot. The fire called *Huvyada*, or what is proper to burn dead bodies, is then ordered to depart by the following *muntra*: "The flesh-devouring fire I drive away; go speedily to the kingdom of *Yuma*." The fire is then placed on the altar, and the sacrifice performed.

² The fire is esteemed a witness on these occasions.

इयं सीता मम सुता सहधर्मचरी तव ।
 गृहाण पाणिना पाणिन्वमस्या रघुनन्दन । 28 ॥
 पतिव्रता महाभागा क्षयेवानुगता सदा ।
 इत्युक्त्वा प्राक्षिपद्राजा मन्त्रपूतं जलनूदा । 29 ॥
 साधुसाध्विति देवानामृषीणाम्वदतां तदा ।
 देवदुन्दुभिर्निर्घोषः पुष्पवर्षा महानभूत् । 30 ॥
 एवन्दत्वा सुतां सीतां मन्त्रोदकपुरस्कृतां ।
 अब्रवीज्जनको राजा हृष्येणाभिषरिभूतः । 31 ॥
 लक्ष्मणागच्छ भद्रन्ते उर्मिलामुद्यतां मया ।
 प्रतीच्छ पाणिं गृह्णीष्व मा भूकालस्य पर्ययः । 32 ॥

lotus-eyed Rama, placing him on the east of the altar, " This is Seeta, my daughter, thy companion in virtue ; take her hand within thine, O son of Rughoo, (she is) chaste, possessing the greatest excellencies. She (will be) thy constant attendant, even as the shadow attends the substance." Saying this, the king sprinkled on them water purified by the *muntras*. Then from the midst of the gods and the sages were heard bursts of applause ; the music of the divine *doondoobhis* instantly sounded, and a copious shower of flowers fell. Having thus bestowed his daughter Seeta, consecrated with *muntras* and with water, *Junuka*, the king, his heart overflowing with joy, said, " O *Lukshmana*, come hither ; peace be to thee ; receive *Oormila* presented by me ; cheerfully accept

तमेवमुक्त्वा जनको भरतं चाभ्यभाषत ।
 गृहाण पाणिं माण्ड्याः पाणिना रघुनन्दन । 33 ॥
 शत्रुघ्नश्चापि धर्मात्मा अब्रवीन्मिथिलेश्वरः ।
 श्रुतकीर्तर्महाबाहो पाणिं गृह्णीष्व पाणिना । 34 ॥
 सर्वं भवन्तः सौम्याश्च सर्वे सुचरितव्रताः ।
 पत्नीभिः सन्तु काकुत्स्था मा भूत्कालस्य पर्ययः । 35 ॥
 जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरसृशन् ।
 चत्वारस्ते चतसृणां वशिष्ठस्य मते स्थिताः । 36 ॥
 अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च ।
 ऋषींश्चापि महात्मानः सहभार्या रघूद्वहाः । 37 ॥

her hand ; let not the time pass away."¹ Having thus spoken to him, *Junuka* likewise addressed *Bhuruta*, " O son of *Rughoo*, take the hand of *Mandivee* within thine hand." Then the pious lord of *Mithila* said to *Shutrooghna*, " O valiant one, take within thy hand the hand of *Shroota-keertti*. All of you, O ye descendants of *Kukootstha*, amiable, observant of the duties of virtue, receive your spouses ; let there be no delay." Hearing the words of *Junuka*, the four supporters of *Rughoo*'s race, previously placed according to the direction of *Vushishtha*, took the hands of the four damsels within their's, and with their spouses circumambulating² the fire, the altar, the king, and the

¹ "I.e. the time esteemed propitious to the nup tial ceremonies."

² In all these circumambulations the right hand is always kept towards the object.

यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्वकं ।
 पुष्पावृष्टिर्महत्यासोदन्तरीक्षात्सुभासरा । ३८ ॥
 दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ।
 ननृतुश्चाप्सरःसंघा गन्धर्वाश्च जगुः कलं । ३९ ॥
 विवाहे रघुमुख्यानां तद्द्रुतमदृश्यत ।
 ईदृशे वर्तमाने तु तूर्याद्बुधनिनादिते ।
 त्रिरग्निं ते परिक्रम्य ऊर्ध्वार्या महोजसः । ४० ॥

sages, performed the nuptial ceremonies according to the ordinance, even as they
 were commanded. After this a brilliant shower of flowers fell from the air,
 accompanied by the clang of the divine doondoobhis, and the music of songs
 and instruments. The *Upsuras* danced, (for joy) and the choir of *Gundhurvas*
 sung a sweet and solemn air. At the nuptials of the chiefs of *Rughoo's* race
 were these wonderful things beheld.

In the midst of these celestial prodigies, the trumpets meanwhile sound-
 ing, these valiant ones, thrice circumambulating the fire, espoused their wives.

अथोपकार्यं जग्मुस्ते सभार्या रघुनन्दनाः ।

राजाप्यनुययौ पश्यन् सर्वसंघः सबान्धवः । 41 ॥

इत्याद्ये रामायणे आदिकाण्डे बालचरिते दशरथपुत्राणां विवाहः ॥

This being done, the sons of Rughoo with their spouses returned to the royal palace; which the king seeing, followed them with the sages and all his friends.

Thus far the sixtieth Section, describing the nuptials of Dusha-rutha's sons.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः ।
 आमन्त्र्य तौ नरव्याघ्रौ जगामोत्तर पर्वतं । १ ॥
 विश्वामित्रे गते तस्मिञ्जनकं दीप्तलोचनं ।
 आष्टक्य प्रययौ चापि राजा दशरथः पुरं । २ ॥
 अथ राजा विदेहानां तत्र कन्याधनं ददौ ।
 कम्बलाजिनरत्नानि दुकूलानि मृदूनि च । ३ ॥
 नानारागाणि वासांसि शुभान्याभरणानि च ।
 महार्हाणि च यानानि सर्वाणि विविधानि च । ४ ॥

SECTION LXI.

The night being past, the great sage Vishwa-mitra, taking leave of the two sovereigns, departed to the northern mountains. Vishwa-mitra being gone, king Dusha-rutha also taking leave of Junuka, of piercing eye, departed to his own city. To his daughter the king of the Videhans gave gifts of woollen cloth, deer-skins, jewels, soft silks, various coloured garments, beautiful ornaments, and costly vehicles of various kinds; and to each of them separately

गवां शतसहस्राणि चत्वारि यथगेव च ।
 ददौ राजा महार्हाणि कन्याधनमभीप्सितं । 5 ॥
 चतुरङ्गबलञ्चान्यदन्नपात्रं महद्ददौ ।
 दासीनां निष्ककण्ठीनां सहस्रमपि चाददत् । 6 ॥
 सुवर्णस्यायुतं पूर्णं हिरण्यस्य च मैथिलः ।
 ददौ प्रीतेन मनसा कन्याधनमनुत्तमं । 7 ॥
 एवं दत्त्वा वज्रविधं तमनुशाप्य पार्थिवं ।
 अविवेश पुरीं चापि मिथिलां मिथिलेश्वरः । 8 ॥
 राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ।
 पुरस्कृत्य वशिष्ठादीन् गुह्यंस्तान् प्रययौ ततः । 9 ॥

a hundred thousand cows of high value. This ample portion did the king give to his daughters. He also gave (to Dusha-rutha) an army consisting of the four bodies of troops, and (to his daughters) vessels of silver, and a thousand female attendants, with their necks adorned with golden ornaments. He also with a joyful mind gave (to each) a full *Uyoota* (of pieces) of gold, and a like quantity of unwrought gold: all this he gave as a daughter's portion. The lord of Mithila having thus made them a variety of presents, and communed with the king on various subjects, returned to the palace of Mithila; and the king, the lord of *Uyoolhya*, preceded by *Vushishtha*, his preceptor, and the other venerable sages, departed with his magnanimous sons.

तं गच्छन्तं कृतोद्वाहं सं पुरं सपदानुगं ।
 अपसव्यं ततो जग्मुः पक्षिणो भयवेदिनः । 10 ॥
 मृगाश्च शमयन्तस्तान् प्रतिजग्मुः प्रदक्षिणं ।
 तान् दृष्ट्वा व्यथितो राजा वशिष्ठं पथ्यमुच्यत । 11 ॥
 भगवन् दृश्यतामेतदुत्पातांश्च सुदारुणान् ।
 दिशश्च भगवन् सर्वा धूमेत्पातसमाकुलाः । 12 ॥
 परिवेशस्तदा सूर्ये दृश्यते सुमहानपि ।
 तमसा च नभः सर्वं न प्राज्ञायत किञ्चन । 13 ॥
 दृष्ट्वा भयमुपसृष्टं हृदये मम चाव्ययं ।
 किमनिष्टमहं ब्रह्मन् पश्यामि सुमहद्भयं । 14 ॥

On the right hand of the sovereign, returning to his own city and govern-
 ment, after celebrating the nuptials of his sons, the timorous birds now rang-
 ed themselves, while the peaceful dew encompassed him. Seeing them, the
 king, deeply affected with apprehension, addressed Vushishtha : " O divine
 one, behold this dreadful confusion ; all the quarters of the heavens, O divine
 one, are filled with smoke and awful gloom. The sun appears surrounded with
 a lurid circle ; and the whole atmosphere is filled with darkness ; nothing is
 discernable. Beholding this, my mind is appalled with terror. O brahman,
 what inauspicious, terrific omens do I behold ? O divine one, acquainted

ब्रूहि मे विदितज्ञान भगवन् को न्वयं विधिः ।
 नान्यो वक्तुमिदं शक्नोस्त्वद्वते मुनिपुङ्गव । 15 ॥
 असौम्याः पक्षिणः कस्मान्मृगाश्चेमे प्रदक्षिणाः ।
 अकस्माच्चैव सोत्कम्पं हृदयं केन मे मुने । 16 ॥
 राज्ञो दधरयस्येदं श्रुत्वा वाक्यन्तदा मुनिः ।
 वशिष्ठस्तमुवाचेदं श्रूयतामस्य यत्फलं । 17 ॥
 उपस्थितं भयं घोरं पक्षिणो वेदयन्ति ते ।
 प्रदक्षिणा मृगास्तात तदिमे शमयन्ति ते । 18 ॥
 तयोः सम्बदतोरिव वायुः प्रादुरभून्महान् ।
 प्रचण्डः शर्कराकर्षी कम्पयन्निव मेदिनी । 19 ॥

with all things, tell me what this can be? No one, O chief sage, can tell me beside thyself. Why, O sage, are the birds thus ominous? why do the deer surround me thus? why does my heart thus suddenly tremble?" Hearing these words of Dusha-rutha, Vushishtha, the sage, replied to him: "Hear what this is: the birds, O sire, inform thee of the approach of something exceedingly terrible, and the incircling deer allay thy fears."

While these two were thus conversing, a strong and fierce tempest arose, which raised the sand in clouds, and caused the earth even to quake; the whole atmosphere was filled with darkness; the sun was deprived of his heat, and

दिशः सतिमिराश्वासन् हततापो दिवाकरः ।
 रजसा च जगत्कृत्स्नं भस्मने वावकीर्यते । 20 ॥
 सर्वे चाप्यभवंस्तत्र सैनिका मूढचेतसः ।
 वर्जयित्वा वशिष्ठादीनृषींस्तान्सैव राघवान् । 21 ॥
 ततो रजसि संप्रान्ते सैनिका लब्धचेतसः ।
 आयान्तं ददृशुस्तत्र जटामण्डलधारिणं । 22 ॥
 महेन्द्रमिव दुर्ध्वं कालान्तकयमोपमं ।
 दुर्निरीक्ष्यं नरैरन्यैर्जलितानलवर्चसं । 23 ॥
 स्कन्धे परशुमाधाय धनुश्चेन्द्रायुधोपमं ।
 साक्षादिव महादेवमायान्तं त्रिपुरान्तकं । 24 ॥

the whole country was filled with dust as with ashes. The army was overwhelmed with consternation; all except Vushishtha and the sages, and the Raghuvas. When the dust was somewhat allayed, and the army had recovered, they saw one with a juta on his head, drawing near, tremendous as Indra, dreadful as Yuma¹ coming to destroy the world, arrayed in splendor insufferable to human sight, and bright as the glowing fire. With a battle-axe on his shoulder, and a bow resembling the rainbow, he, advancing like Shiva, going to destroy Tripoora, and holding in his hand a dreadful flaming shaft, approached;

¹ Kalantuka Yuma. Yuma is represented in fourteen forms; the form in which he comes to destroy the world is called Kalantuka-yuma.

प्रगृह्यैकं शरं द्वारं ज्वलितानलवर्चसं ।

रामामर्षसमाविष्टं सधूममिव पावकं । 25 ॥

जमदग्निसुतं रामं दृष्ट्वाभ्यासं तमागतं ।

वशिष्ठप्रमुखा विप्रा जेषुः शान्ति परायणाः । 26 ॥

सङ्गता ऋषयः सर्वे संजजल्पुरथो मिथः ।

कश्चित् पितृवधामर्षी पुनर्नेत्सादयिष्यति । 27 ॥

क्षत्रं रामो ऽयमागत्य शान्तमन्युरपि प्रभुः ।

सर्वक्षत्रवधं द्वारमशकृत् कृतवान् पुरा । 28 ॥

कचिदद्यापि सज्जोधः क्षत्रं नेत्सादयिष्यति ।

इति मत्वाह्यमुद्यम्य भार्गवन्ते ततो ऽब्रुवन् । 29 ॥

his rage against Rama, resembling a fire emitting its flames through a cloud of smoke. Beholding Rama the son of Jumudugni drawing near, the pacific Vushishtha and the other sages began to repeat the divine name. All the sages collected now began to say to each other, "What! will the chief one, the great Rama, angry at his father's death, again destroy the Kshutras after having been once appeased? Will he who formerly involved the whole Kshuttra tribe in one dreadful slaughter, in anger cut them off again to-day? Thus foreboding, Vushishtha with the other brahmans, elevating the Urghya, addressed the descendant of Bhrigoo in these soothing words: "O Rama, hast thou had a

वशिष्ठप्रमुखा विप्राः सामपूर्वमिदम्वचः ।
 राम सुखागतन्ते ऽस्तु गृहाणार्घ्यमिदं प्रभो । 30 ॥
 मुने भार्गव संशाम्य न क्रोधं पुनरर्हसि ।
 प्रतिगृह्य च तां पूजामप्रत्युक्ता च तानृषीन् ।
 रामो दाशरथिं राममुवाचेदमन्तरं । 31 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे बालचरिते जामदग्न्यसमा
 गमः ॥

pleasant journey : O my lord, accept this *Urghya*. O sage, descendant of
Bhrigoo, after having been appeased, be not angry again." Ramā, accepting
 the offering without replying to the sages, thus addressed Ramā, the son of
Dusha-rutha.

Thus far the sixty-first Section ; describing the approach of *Jamudagnya*.

B b b 3

राम दाशरथे वीर वीर्यन्ते श्रूयते ऽद्भुतं ।
 धनुः किल त्वया भग्नं दिव्यं यत्तच्छ्रुतं मया । १ ॥
 अद्भुतं तत्तत्तं राम धनुषो भेदनं त्वया ।
 श्रुत्वा वाहमनुप्राप्त आदायेदं महद्भुतः । २ ॥
 अनेन धनुषा राम मया कृत्स्ना मही जिता ।
 पूरयस्व शरैर्णैव स्वबलं दर्शयस्व च । ३ ॥
 विकर्ष्य चापं सन्धाय चाणेनानेन राघव ।
 गृह्णाणेदं धनुर्दिव्यं शरञ्चैव मयाद्यतं । ४ ॥

SECTION LXII.

“ O Rama, son of Dusha-rutha ; O hero, I have heard of thy wonderful
 prowess ; I have heard how the divine bow was broken by thee ; having
 heard of thy surprising deed, the breaking of that bow, I, taking this mighty
 bow, am come forth to meet thee. With this surprising bow was the whole
 world conquered by me. Charge it with an arrow, O Rama, and shew thy
 strength. O Raghuva, grasp the bow, and wing this arrow to its destined

यदि सन्धास्यसीदन्त्वं वाणेनानेन कार्मुकं ।
 ततो दास्यामि युद्धन्ते वीर्यश्लाघ्यमनुत्तमं । 5 ॥
 तस्येदम्बचनं श्रुत्वा राजा दशरथस्तदा ।
 विषमवदनो भूत्वा प्राञ्जलिः प्रणतो ऽब्रवीत् । 6 ॥
 रामरोषः प्रशान्तस्ते ब्राह्मणस्त्वं महातपाः ।
 बालानां मम पुत्राणामभयदातुमर्हसि ॥ 7 ॥
 भृगूणां हि कुले जातः प्रशान्तानां महात्मनां ।
 तपःस्वाध्यायशीलानां न क्रोधं पुनरर्हसि । 8 ॥
 ऋचोक्च्यवनादीनां पितॄणां सन्निधौ पुरा ।
 न यात्स्य इति संन्यस्य शस्त्रं न स्पृष्टुमर्हसि । 9 ॥

mark. Seize the divine bow and the arrow made ready by me. If thou discharge this arrow from the bow, I will engage thee in honourable combat." Hearing these words, king Dusha-rutha, with dejected countenance, and hands respectfully joined, bowing, humbly addressed him : " O Rama, thy wrath has been appeased ; thou art a brahman of mighty energy ; it becomes thee to free these my children from fear ; thou art descended from the great and peaceful family of the Bhrigoos, devoted to sacred austerities, and the study of the Vedas ; be not angry again. In the presence of Richeeka, Chyuvuna, and others of thine ancestors, thou didst formerly lay down thy

तपोदमरतो भूत्वा कश्यपाय वसुन्धरां ।
 दत्त्वा वनमुपागम्य सन्ध्यासं कृतवान् कथं । 10 ॥
 मम सर्व्वविनाशाय भूयो योद्धुमिहं च्छसि ।
 न ह्येतस्मिन् हते रामे जीवामः सर्व्व एव हि । 11 ॥
 असीद् भृगुशार्दूल त्रायस्व शरणागतं ।
 रामं पु त्वं न मे बालं राम सन्दग्धुमर्हसि । 12 ॥
 वदत्येवं दशरथे जामदग्न्यः प्रतापवान् ।
 अनादृत्यैव तद्वाक्यं भूयो राममभाषत । 13 ॥
 द्वे ऽमे धनुषी राम दिव्ये लोकत्रयश्रुते ।
 विश्वकर्मकृते सारे अल्पवीर्य्यदुरासदे । 14 ॥

weapons, saying, "I will fight no more." It is not right for thee to take arms again. Having engaged in sacred austerities, and the conquest of thy bodily organs; having presented the earth to *Kushyupa*; having retired to the forest, and embraced the life of an ascetic, why dost thou desire again to fight, for the sake of destroying my whole race? This *Rama* slain, none of us shall survive. Be gracious, O great descendant of *Bhrigoo*; save him who maketh thee his refuge. O *Rama*, consume not my son *Rama*."

While *Dusha-rutha* was thus speaking, the mighty son of *Jumudugni* disregarding the words of the king, again said to *Rama*, "O puny *Rama*, these two bows, substantial, scarcely to be raised, famed throughout the

तयोरेकं चाम्बकाय दत्तं राम युयुत्सवे ।
 त्रिपुरं जघ्नुषे देवैर्भग्नं काकुत्स्थ यत्त्रया । 15 ॥
 इदं द्वितीयमपरं विष्णावे यद्गदुः सुराः ।
 तदिदं वैष्णवं राम धनुः परपुरंजयं । 16 ॥
 द्रव्यसारबलप्राणप्रमाणाकृतिभिः समं ।
 ब्रह्माणं यत्र पप्रच्छुः सुराः कौतूहलान्विताः । 17 ॥
 शितिकण्ठस्य विष्णोश्च धनुर्धेर्वा बलाबलं ।
 अभिप्रायं विदित्वा च देवतानां पितामहः । 18 ॥
 विरोधयामास मिथो विष्णुं शङ्करमेव च ।
 विरोधे च महद्युद्धमभवत्तत्र देवयोः । 19 ॥

three worlds, were made by Vishwa-kurma. One of them, O Rama, was given by the celestials to the three-eyed god,¹ when desirous of destroying Tripoora; which bow, O Kakootstha, was broken by thee. The other, O Rama, the celestials gave to Vishnoo. Concerning this Vishnuvean bow, the destroyer of hostile cities, equal in substance, in strength, in innate life, in size and form (to the other,) the gods jocularly asked Bruhma, What is the respective strength of the two bows pertaining to the god of azure throat,² and to Vishnoo? Knowing the wish of the gods, the great sire excited a quarrel between Vishnoo and Shunkura. In that quarrel there

¹ Shiva.

² Shiva is called Shitikantha, or, blue throated, from his having drunk up the poison at the churning of the sea.

शितिकण्ठस्य विष्णोश्च परस्परजिगीषया ।

तस्य तत्पूरितं शैवं धनुर्भीमपराक्रमः । 20 ॥

हंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः ।

दैवतैस्तु समागम्य ऋषिसंघैः सचारणैः । 21 ॥

याचितो न प्रहृतवान् विष्णुः सत्यवताम्बरः ।

विजृम्भितं तत्र दृष्ट्वा सर्वं विष्णुबलात्तदा । 22 ॥

अधिकं मेनिरे विष्णुं विबुधा धनुषा सह ।

धनुस्तज्जृम्भितं रुद्धो विदेहेषु महायशाः । 23 ॥

देवरातस्य राजर्षेर्देवो न्यासमनुत्तमं ।

इदञ्च वैष्णवं राम धनुरभ्यधिककृतः । 24 ॥

was a mighty combat between the two gods Shitikuntha¹ and Vishnoo, mutually anxious for victory. By the shout² of Vishnoo, the bent Shivean bow, of tremendous power, was unstrung, and the three-eyed Muha-deva was struck motionless. Intreated by the gods, the collected sages, and the Charunas, who drew near to him, Vishnoo, chief among the true, forbore to strike. Seeing all discomfited by the power of Vishnoo, the gods esteemed Vishnoo with his bow as chief in power. That weak and enfeebled bow did the renowned one leave with the royal sage Deva-rata, as an excellent deposit. This stronger Vishnuvean

¹ Shiva.

² The word in the original is Hoongkara, which denotes, not so much a common shout, as the noise which an enraged combatant would make in pronouncing through his nostrils the sound Hoong.

ऋचीके भार्गवे न्यासं वदधादिष्णुर्जितं ।
 ऋचीको ऽपि महातेजाः पुत्रायामिततेजसे । 24 ॥
 पित्रे मम ददौ दिव्यकूर्मुकं जमदग्नये ।
 न्यस्तशस्त्रे तु पितरि मदीये शममास्थिते । 25 ॥
 अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः ।
 तं रामसदृशं श्रुत्वा पितुस्तत्र वधम्भया । 26 ॥
 असकृत्सूदितं क्षत्रं जातञ्जातमनेकधा ।
 पृथिवी चापि विजिता मयास्य धनुषो बलात् । 27 ॥
 दत्ता चे यं विनिर्जित्य कश्यपाय महात्मने ।
 कश्यपाय च दत्तेमामखिलां सागराम्बरां । 28 ॥

bow of superior power was given by Vishnoo to Richeeka, the descendant of
 Bhrigoo. The illustrious Richeeka gave this bow to his son of unmeasurable
 power, my father Jumudugni. My father having laid down his arms, and
 retired in peace, was put to death by Urjjoona,¹ of ignoble mind. Having
 heard, O Rama, of the unjust death of my father, I by successive efforts exter-
 minated the Kshutras, destroying one generation after another. The earth,
 conquered by the power of this bow, I gave to the great sage Kushyupa.
 Having given the sea-girt universe to Kushyupa, and laid down my arms, I
 went to the mountain Meroo, for the sake of performing sacred austerities.

¹ There was a king called Kartta-veerya Urjjoona.

न्यस्तशस्त्रस्तपस्तप्तं गतोऽहं मेरुपर्वतं ।
 तत्र संन्यस्तशस्त्रोऽपि तपस्यभिरतोऽप्यहं । 29 ॥
 श्रुत्वेव धनुषो भङ्गं द्रष्टुं त्वां समुपागतः ।
 तदिदं वैष्णवं राम पितृपैतामहं मम । 30 ॥
 क्षत्रधर्ममुपाश्रित्य गृह्णाण धनुर्हयतं ।
 योजयस्व गृहीत्वा च शरेण रघुनन्दन । 31 ॥
 यदि शक्नोषि सन्धातुं युद्धन्दास्यामि ते ततः ।
 तच्छ्रुत्वा जामदग्न्यस्य रामो रामस्य भाषितं । 32 ॥
 गौरवाद्यन्त्रितकथः पितुर्वचनमब्रवीत् ।
 श्रुतवानस्मि ते कर्म घोरं यत्तत्त्वया कृतं । 33 ॥

There, my arms laid down, and my heart devoted to sacred mortification, I heard of thy breaking the bow. I am therefore come forth to behold thee.

O Rama, born a Kshuttra, receive this bow now offered thee, possessed first by Vishnoo, and afterwards by my ancestors. Take it, O son of Rughoo, and adjust the arrow. If thou art able to draw it, I will give thee battle."

Hearing the words of Rama the son of Jumudugni, Rama, before withheld from speaking by regard for his father, now replied "I have heard of the dreadful acts done by thee; and that deed of thine, the avenging of thy

न ते ऽभ्यसूये तत्कर्म पितुरानृण्यकारिणः ।
 वीर्यशक्तिपरिचीणं क्षत्रमुत्सादितन्वया । 34 ॥
 मातिक्रूरेण तेन त्वं कर्मणा गर्वितो भव ।
 आनयेतद्गुणं पश्य मे बलपौरुषं । 35 ॥
 क्षत्रस्यापि महत्तेजः पश्याद्य मृगुनन्दन ।
 इत्युक्त्वा तद्गुणं रामो जग्राह वीर्यवान् । 36 ॥
 रामस्य जामदग्न्यस्य हस्तादौघकृतस्मितः ।
 शरञ्च हस्तादादाय ततो लघुपराक्रमः । 37 ॥
 सन्धाय सशरञ्चापं विचर्ष महायशाः ।
 विवृष्य बलवञ्चापि तद्गुणः सशरन्तदा । 38 ॥

father's death, I do not blame. Kshutras, deficient in bravery and strength, have been destroyed by thee ; but be not elated, O son of Bhrigoo, with that savage deed ; bring this divine bow and behold my power and bravery ; witness the energy of a Kshutra." Having said this, the heroic Rama, smiling, took the divine bow from the hand of the son of Jumudugni. The renowned one, of mighty prowess, then taking the arrow in his hand, fixed his aim, and drew the bow. While drawing the strong and excellent bow, with the adjusted arrow, Rama, the son of Dusha-rutha, thus addressed Ramat he son of Ju-

रामो दाशरथिर्वाक्यमिदं राममुवाच तं ।
 ब्राह्मणो ऽसीति पूज्यो मे विश्वामित्रकृतेन च । 39 ॥
 शक्तो ऽपि तेन मोक्ष्ये ऽहमिमं प्राणहरं शरं ।
 इमान्ते ते गतिं दिव्यान्निहन्मि तपसार्जितां । 40 ॥
 लोकान्वाप्स्यतिमान् पुण्यान् हन्मि ते शरतेजसा ।
 न ह्ययं वैशाखो राम शक्यो दिव्यो महाशरः । 41 ॥
 मय मोक्षं समुत्सृज्युं बलदर्पविनाशनः ।
 ततो वरायुधधरं रामं दशरथात्मजं । 42 ॥
 द्रष्टुं ब्रह्मा दयो देवाः समाजग्मुर्मनोजवाः ।
 गन्धर्वाप्सरसश्चैव सिद्धचारणकिन्नराः । 43 ॥

mudugni: "Thou art a brahman, the proper object of my adoration; deriving my strength from Vishwa-mitra, I will not discharge at thee this fatal arrow. The power¹ acquired by thee through sacred austerities, I will take away with this flaming shaft: I will obstruct thy way to the incomparable and pure mansions.² This great and divine arrow, the destroyer of strength and pride, cannot, O Rama, be discharged by me in vain." Brūhma, and the other celestials, now assembled swift as thought to behold the son of Dusha-rutha, Rama, bearing the glorious weapon; and the Gundhurvas, the Upsuras, the Siddhas, the Charunas, the Kinnuras, the Yuk-

¹ Of going where he pleased, either through the air, or to any place in the Hindoo universe.

i. e. in heaven, earth, or pata'la. ² Heavenly mansions acquired by virtuous deeds.

यत्तराक्षसनागाश्च तद्दृष्टुं महद्दुतं ।
 एकीभूतास्तदा लोके रामे वरधनुर्द्धरे । 44 ॥
 निर्वीर्यो जामदग्न्यो ऽथ रामो राममुदैक्षत ।
 सद्योनिहतवीर्यत्वाज्जामदग्न्यो जडीकृतः । 45 ॥
 देवानुपरितांस्तत्र दृष्ट्वा दिव्येन चक्षुषा ।
 बुद्ध्वा च ध्यानयोगेन रामं नारायणाकृजं । 46 ॥
 रामाभिभूतवीर्यो जा जामदग्न्यस्ततो ऽब्रवीत् ।
 कृताञ्जलिरिदं वाक्यं रामं दशरथात्मजं । 47 ॥
 कश्यपाय यदा राम मया दत्ता वसुन्धरा ।
 विषये मे न वस्त्यमिति मां कश्यपो ऽब्रवीत् । 48 ॥

shas, the Rakshuses, and the serpents, also crowded together to see this surprising deed. Ramā having taken the great bow, the son of Jumudugni, gazing at him, lost all his energy. Thus deprived of courage, the son of Jumudugni felt completely enervated. With divine eyes beholding the gods assembled above him, and perceiving by the power of abstraction, that Ramā was an emanation of Narayana, he, stripped of his courage and strength, with hands joined, humbly supplicating, thus addressed Ramā, the son of Dusha-rutha, "When the earth was given by me to Kshyupa, he said 'Thou

सो ऽहं गुरुवचः कुर्वन् यथियां न वसे निशां ।
 मिथ्याप्रतिज्ञः काकुत्स्थ मा भूवमिति निश्चितं । 49 ॥
 ततो नार्हसि मे हन्तुं गतिन्दिव्यां मनोजवां ।
 लोकांस्तु जहि मे पुण्यान् शरेणानेन राघव । 50 ॥
 अक्षयं मधुहन्तारं जानामि त्वां सनातनं ।
 धनुषो ऽस्य परामर्षादस्तु स्वस्ति प्रसीद मे । 51 ॥
 एते सुरगणा राम पश्यन्ति त्वां समागताः ।
 वरायुधधरं वीरं साक्षाद्दिष्णमिवापरं ।
 न चेयं मम काकुत्स्थ ब्रीडा भवितुमर्हति । 52 ॥

must not dwell in my possessions.' Obeying the command of my preceptor, I do not lodge on the earth at night. O Kakootstha, let me not be found guilty of a breach of promise; do not take away my power of traversing the different worlds, with the swiftness of thought. O Raghuva, take away with this arrow the mansions, the reward of my virtue: I know thee to be the undecayable destroyer of Mudhoo, even the eternal one. Be gracious in forbearing to discharge this bow; be gracious to me, O Rama; thee, a hero, armed with this glorious weapon, these assembled gods behold, like another Vishnoo. O Kakootstha, it is not for me to feel ashamed at

त्वया त्रैलोक्यनाथेन यद्दहं विमुखीकृतः ।
 शरञ्चाप्रतिमं वीर मोक्षमर्हसि धार्मिक । 53 ॥
 शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमं ।
 इत्युक्तः स शरं रामो मुमोच रघुनन्दनः । 54 ॥
 लोकेषु जामदग्न्यस्य रामस्यामिततेजसः ।
 ततः प्रभृति रामो ऽभूदलोकः शरतेजसा । 55 ॥
 मुक्ते तस्मिञ्कुरे देवाः प्राशंसन्नाद्यवन्तदा ।
 आकाशगा विमानेषु येषु दिव्येष्ववस्थिताः । 36 ॥
 आसन् वितिमिराः सर्वा दिशश्च विदिशस्तथा ।
 सुरा ऋषिगणाश्चैव प्रशशंसुर्नृपात्मजं । 57 ॥

being turned back by thee, the lord of the world. O virtuous hero, thou art worthy to discharge the unparalleled arrow. The arrow being discharged, I will go to the excellent mountain Muhendra." This being said, Rama, the son of Rughoo, discharged the arrow into the worlds of the mighty son of Jumudugni; from that period, by the power of that arrow, has Rama the son of Jumudugni been without a heavenly mansion. The arrow being discharged, the deities who traverse the air, seated in splendid cars, illuminating the atmosphere in every quarter praised Rama; the sages also, with the

रामो ऽपि जामदग्न्यस्तं रामं दशरथात्मजं ।

अदक्षिणमुपावृत्य जगामाथ स्वमाश्रमं । 58 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये बालकाण्डे जामदग्न्यलोकोद्धारो नाम
द्विषष्टितमः सर्गः ॥

celestials, extolled the king's son. Then Rama, the son of Jamudugni, having respectfully circumambulated the son of Dusha-rutha, departed to his own place.

Thus far the sixty-second Section, describing the shutting up Jamudugnya's a way to the heavenly mansions.

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः ।
 वह्णायाममेयाय ददौ हस्ते महायशः । १ ॥
 अभिवाद्य ततो रामो वशिष्ठप्रमुखा नृधीन् ।
 पितरं विक्लवं दृष्ट्वा आवाच रघुनन्दनः । २ ॥
 जामदग्न्यो गतो रामः प्रयातु चतुरङ्गिणी ।
 अयोध्याभिमुखी सेना त्वया नाथेन पालिता । ३ ॥
 रामस्यैतद्गच्छः श्रुत्वा तुष्टो दशरथः सुतं ।
 वाङ्मयां संपरिष्रज्य मूर्ध्नि पाद्भ्यां राघवं । ४ ॥

SECTION LXIII.

Rama being gone, the renowned and peaceful son of Dusha-rutha gave the bow into the hand of the unmeasurable Vuroona. Having bowed to the feet of Vushishtha and the other sages, the son of Rughoo, seeing his father in a state of extreme perturbation, said to him "Rama the son of Jumudugni is now gone, proceed towards Uyodhya with the four bodied army, protected by thee its lord." Hearing the words of Rama, Dusha-rutha with joyous mind clasped his son in his arms and kissed him: hearing the words "Rama is

D d d d

गतो राम इति श्रुत्वा प्राप्य हर्षमनुत्तमं ।
 पुनर्जातं तदा मेने पुत्रमात्मानमेव च । 5 ॥
 योजयित्वा पुनः सैन्यं जगामाशु पुरीं प्रति ।
 समुष्कृतध्वजवतीं तूर्ध्वस्वनविनादितां । 6 ॥
 सिक्तराजपथां रम्यां प्रकीर्णकुसुमोत्करां ।
 राजप्रवेशाभिमुखैः पौरैर्मङ्गलपाणिभिः । 7 ॥
 संपूर्णां प्राविशद्राजा जनैर्वैः समलङ्कृतां ।
 पौरैः प्रत्युद्गता दूरं द्विजैश्च पुरवासिभिः । 8 ॥
 पुत्रैरनुगतः श्रीमान् श्रीमद्विश्म महायशाः ।
 प्रविवेश गृहं राजा हिमवत्सदृशं प्रियं । 9 ॥

gone," he, filled with unequalled joy, (exclaimed), "My son is born to me a second time!" Then collecting his soldiers, he speedily proceeded to his own city, which was adorned with elevated flags, and resounded with the clangor of trumpets, the pleasant streets of it being watered and strewed with flowers. The citizens going to meet him, with tokens of joy in their hands, the king entered his city, thronged with multitudes of men. Met at a distance by the citizens, and the twice born inhabiting the city, and followed by his fortunate sons, the greatly renowned monarch entered his palace, delectable as Himuvut. There honoured by his own people and family, earnest to behold him, the king was filled with joy. Koushulya, Soomitra, and the beau-

ननन्द स्वजनै राजा गृहे कामैः सुपूजितः ।
 कौशल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १० ॥
 बधूप्रतिग्रहे युक्ता यास्यान्या राजयोधितः ।
 ततः सीतां महाभागामुर्मिलाञ्च यशस्विनीं ॥ ११ ॥
 कुशध्वजसुते चेभे जगृऊर्नृपयोधितः ।
 ततः प्रवेशयामासुर्नृपवेश्म स्वलङ्कृताः ॥ १२ ॥
 मङ्गलालापनैर्हामैः शोभिताः क्षौमवाससः ।
 देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन् ॥ १३ ॥
 अभिवाद्यभिवाद्यांश्च तत्र पूज्यान् गुरुंस्तथा ।
 रेमिरे मुदितास्तत्र भर्तृप्रियहिते रताः ॥ १४ ॥

tiful Kikeyee, with the other wives of the king, ready to embrace their
 daughters-in-law, received¹ the fortunate Seeta, Oormila of high renown, and
 the two daughters of Koosha-dhwaja. Sumptuously arrayed in silks, all these
 damsels, entertaining each other with joyful conversation, speedily went with
 burnt offerings to worship at the temples of the gods. Having bowed at the
 feet of those worthy of honour, and of their preceptors, they, highly gratified,
 gave themselves up to festive enjoyments, each devoted to the will of her

¹ The Hindoos receive every thing according to certain rules laid down in the Shastras : accord-
 ing to this rule a man or a woman is received by taking hold of the hand ; an elephant is re-
 ceived by taking hold of his trunk ; a cow or a buffalo is received by the tail ; the acceptance of
 rice or other grain is signified by taking a handful : and other articles are received in various
 other ways.

तासां भूयो विशेषेण मैथिली जनकात्मजा ।
 रमयामास भर्तारं विष्णुं श्रीरिव ऋषिणी । 15 ॥
 प्रकृत्येव प्रिया सीता रामस्यासीन्महात्मनः ।
 प्रियभावः स तु तया स्वगुणैरभिवर्द्धितः । 16 ॥
 तथैव रामः सीतायाः प्राणेश्यो ऽपि प्रियो ऽभवत् ।
 हृदयं ह्येव जानाति प्रीतियोगं परस्परं । 17 ॥
 सीतया तु तया रामः प्रियया सह सकृतः ।
 प्रियो ऽधिकतरस्तस्या विजहारामरोपमः । 18 ॥
 कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः ।
 शुश्रूषमाणाः पितरं वर्त्तयन्ति नरर्षभाः । 19 ॥

lord. Among these the Mithilean Seeta, the daughter of Junuka, lived in peculiar felicity with her spouse, even as the beautiful Shree with Vishnoo. By her gentle disposition was Seeta endeared to the great Ram, while his excellent qualities constantly increased her love to him. Rama was beloved by Seeta beyond her own life; each heart was filled with mutual and boundless affection. United to his beloved Seeta, the much-loved and god-like Ram enjoyed peculiar felicity. These heroic ones, united to their spouses, and possessing arms, wealth, and friends, passed their time in the most respectful attendance on their father.

कस्यचित्त्वय कालस्य राजा दशरथः सुतं ।
 भरतं केकयीपुत्रं समाह्वयेदमब्रवीत् । 20 ॥
 अयं केकयरजस्य पुत्रो वसति पुत्रक ।
 नेतुं त्वामागतो वीर युधाजिन्मातुलस्तव । 21 ॥
 तस्मान्मातामहं द्रष्टुमिहोऽनेन सह त्वया ।
 गन्तव्यं पुत्र पश्य त्वं पुरं मातामहस्य च । 22 ॥
 श्रुत्वा दशरथस्यैतद्वचनं केकयीसुतः ।
 गमनायोपचक्राम शत्रुघ्नसहितस्तदा । 23 ॥
 दृष्ट्वैव भ्रातरं तं वै कैकेयस्योऽभ्युपागतं ।
 भरतं चाप्यनुज्ञातं श्रुत्वा राजीवलोचनं । 24 ॥

After some time, king *Dusha-rutha*, calling his son *Bhuruta*, the offspring of *Kekuyee*, said to him, "O heroic son, thine uncle *Yoodhajit*, the son of king *Kekuya*, who is come to take thee with him, remains here still ; therefore go with him to see thy grandfather, and his palace. Regard this, O son." Hearing these words of *Dusha-rutha*, the son of *Kekuyee*, with his brother *Shutrooghna* prepared for the journey. *Kekuyee* seeing her brother, now come from the *Kikuyas*, and hearing that the lotos-eyed *Bhuruta* was commanded (to return with him) was filled with gladness, and made ready for *Bhuruta's*

अभवत् केकेयी तत्र मुदा परमया युता ।
 चिन्तयामास च तदा गमनं भरतस्य सा । 25 ॥
 ततो ऽभ्यनुज्ञाप्य नृपं सुतं सुरसुतोषमं ।
 प्रेषयामास कैकेयी गृहात्पितृगृहं स्वकं । 26 ॥
 आमात्यैर्बलमुख्यैश्च रथैश्च वज्रभिर्वृतं ।
 पदात्यश्च प्रयुक्तेन बलेन महता वृतं । 27 ॥
 सो ऽभिवाद्य महात्मानं पितरं देववर्चसं ।
 कृताञ्जलिरुवाचेदमनुज्ञा दीयतामिति । 28 ॥
 तं पिता मूर्ध्नि पात्राय परिष्वज्य च षीडितं ।
 सिंहखेलगतिं वाक्यमुवाच जनसंसदि । 29 ॥

departure. Hearing the command of the king, Kekuyee sent her son, resembling a son of the gods, from his own house to that of her father, attended by courtiers, soldiers, and many chariots, together with a great body of infantry and cavalry. He, bowing even to the dust at the feet of his godlike father, with hands respectfully joined, said, "Be pleased to lay on me thy commands." His father kissing his head, and tenderly embracing the youth resembling the playsome lion, thus addressed him, in the midst of the assembly: "Go,

गच्छ सौम्य शिवेन त्वं मातामहगृहं प्रति ।
 सन्देशं शृणु मे वत्स तच्च कुर्याः समाहितः । 30 ॥
 इतो मातामहकुलं शत्रुघ्नसहितो ब्रज ।
 शत्रुघ्नो ह्यनुरक्तस्त्वां भक्तिमांसाप्यनुव्रतः । 31 ॥
 तवापि स प्रियतरः प्राणेभ्यो ऽपि परन्तप ।
 आत्मेव स त्वया भ्राता द्रष्टव्यो रक्ष्य एव च । 32 ॥
 गुणपाशशतैर्वद्धस्त्वया हृदि परन्तप ।
 न जहाति यथा पुत्र शत्रुघ्नस्त्वां तथा कुरु । 33 ॥
 यथा प्रकृतयः सर्वा गुणैस्ते रघुनन्दन ।
 अनुरक्ष्यन्त्यशेषेण सर्वथा त्वं तथा कुरु । 34 ॥

my gentle one, to thy grand-father's house. O my darling, hear my advice,
 and carefully observe it. Go from hence, with Shatrooghna, to thy paternal
 grandfather's. Shatrooghna is greatly attached to thee, O distresser of enemies ;
 devoted to thee he imitates thy conduct ; he is dearer to thee than life. This
 brother must be regarded and protected by thee, even as thyself ; bound to
 thy heart by a thousand excellent qualities ; so act, O son, that Shatrooghna
 may not abandon thee ; so act continually, that all who are about thee may be
 constantly delighted with the excellent qualities of thy heart. Thy uncle is

मातुलझाप्ययं पुत्र शुश्रूष्यो ऽहमिव त्वया ।
 आर्यकञ्चापि मन्येथाः संपूज्यं देववत्सदा । 35 ॥
 विनीतः शीलवाञ्छैव भवेः पुत्रानहङ्कृतः ।
 ब्राह्मणान् श्रुतवृत्ताद्यान् सेवेयाश्च प्रयत्नतः । 36 ॥
 साद्य चैतान् यत्नेन पृच्छेत्वं हितमात्मनः ।
 तद्वाप्यमृतवद्भासं त्वया तेषां हितं वचः । 37 ॥
 ब्राह्मणा हि महात्मानः श्रियो मूलं सुखस्य च ।
 स्युश्च ते सर्वकार्येषु ब्राह्मणा ब्रह्मवादिनः । 38 ॥
 देवाः पुत्र भवार्थं हि प्रजानां विबुधोत्तम ।
 आश्रिता मानुषं लोकं भूमिदेवा द्विजातयः । 39 ॥

worthy of thy most assiduous attention, even as I am. Thy grandfather should
 be revered as a deity. O son, be humble, be courteous, be not elated. The
 brahmans, devoted to the study of the Veda, serve with the greatest assiduity,
 endeavouring to please them by every attention. Ask counsel of them; let
 their instructions be received by thee as the water of immortality. The brah-
 mans are great, they are the root both of prosperity and happiness. The
 Veda-pronouncing brahmans are necessary in every ceremony. The gods,
 O son, O chief of the wise, (to secure) the existence of the world have thus
 taken up their residence among men; the twice born are the gods of the

तेषां सकाशाद्देदांश्च धर्मशास्त्रं तथाव्ययं ।
 नीतिशास्त्रञ्च विपुलं धनुर्वेदञ्च धारय । 40 ॥
 अश्वपृष्ठे रथे नागे व्यायामं कुरु नित्यशः ।
 गान्धर्वविद्यासु तथा पारगो भव पुत्रक । 41 ॥
 नानाशिल्पकलाज्ञञ्च भवेरपि परन्तप ।
 क्षणमप्यासितं तात वृथैव न हितं तव । 42 ॥
 कुशलावेदिनो दूता नित्यं प्रेष्याश्च ते मम ।
 ह्लादितं हि मनो मे स्यात् कुशल श्रवणात्तव । 43 ॥
 एवमुक्त्वा तु नृपतिर्भरतं साशुलोचनः ।
 वास्पगद्गदया वाचा गच्छ पुत्रेत्यभाषत । 44 ॥

earth. With them are the Vedas; the Dhurma-shastra, and the immutable laws of virtue; they also possess the important science of archery. Constantly travel on horseback, in a chariot, or on an elephant: make thyself master, O son, of the polite arts;¹ O distresser of enemies, make thyself acquainted with the various mechanic and useful arts. O my beloved son, sit not a moment in idleness; this is not for thy benefit. Constantly send eminent and wise messengers to me; my mind will be greatly rejoiced to hear of thy welfare." Having said this to Bhuruta, the sovereign of men said, "Go son," his eyes over-

¹ Gundhurva-vidya includes music, dancing, &c.

आपृच्छेवं स पितरं रामञ्चामिततेजसं ।
 मा तृञ्चाभिप्रणम्यादैः शत्रुघ्नसहितो ययौ । 45 ॥
 बलेन महता वीरश्चतुरङ्गेण संवृतः ।
 तथानुगम्यमानैश्च सर्वैः पुरनिवासिभिः । 46 ॥
 भ्रातृस्नेहाच्च रामेण लक्ष्मणेन च वीर्यवान् ।
 गत्वा पुरस्कृतो धीमांस्ततो गव्यूतिमात्रकं । 47 ॥
 अवरोह्य स्वकाद्यानाङ्गरतः केकयीसुतः ।
 शत्रुघ्नसहितः पादौ रामस्य शिरसा ययौ । 48 ॥
 तौ पादयोर्निपतितौ शत्रुघ्नभरतावुभौ ।
 दोर्भ्यामुत्थाप्य रामो ऽपि परिष्वज्येदमब्रवीत् । 49 ॥

flowing with tears, and his speech being interrupted by sobs. *Bhuruta* then, obtaining leave of his father, and of the mighty *Rama*, and bowing to his mother and the other wives of his father, departed with *Shutrooghna*, attended by a great army, composed of the four different bodies. Followed by the inhabitants of the city, he set forward, preceded by *Rama* and *Lukshmana*, who accompanied him through fraternal affection. Having proceeded to the distance of a *Guvyooti*, the powerful hero, the wise *Bhuruta*, son of *Kekuyee*, descending with *Shutrooghna* from his car, bowed at the feet of *Rama*; who having with both his hands raised *Shutrooghna* and *Bhuruta*, fallen at his feet, embraced them, saying, "O son of *Kekuyee*, bear in mind

¹ The distance of two *kroshas*, or about four miles.

केकयीमातरिह मां स्मरेत्त्वं सहलक्ष्मणं ।
 शत्रुघ्नसहितञ्च त्वां स्मरिष्यामि सलक्ष्मणः । 50 ॥
 इत्युक्तो भरतो रामं प्रणिपत्याभिवाद्य च ।
 लक्ष्मणञ्च परिष्वज्य शत्रुघ्नसहितो ययौ । 51 ॥
 अनुगम्यमानो वज्रभिः सुहृद्भिः प्रियवादिभिः ।
 अनुरक्तैस्तथा चान्यैरपरित्यागिभिः प्रियैः । 52 ॥
 निवर्त्य स्वजनान् मान्यांस्ततः शीघ्रतरं ययौ ।
 श्रीमान् मातामहपुरं द्रष्टुं त्वरितमानसः । 53 ॥
 सुहृद्भिः सह मार्गेषु व्याहरन् प्रियवादिभिः ।
 अहोभिर्गणितैः कैश्चिदश्रान्तबलवाहनः । 54 ॥

me and Lukshmunā; and I with Lukshmunā will remember both Shu-
 trooghna and thee." Bhuruta, thus addressed, made obeisance to Rama, bow-
 ing even to his feet, and having with Shutrooghna embraced Lukshmunā,
 he departed, being followed by a multitude of affectionate and courteous
 friends, and by other beloved dependents who could not leave him. The
 great (Bhuruta) forbidding his honoured friends to proceed farther, with
 eager mind hastened to behold the city of his maternal grandfather, conversing
 on the road with his pleasing and affectionate companions. Thus travelling
 many days, this great one, his army and beasts being unfatigued, having

वनानि सरितः शैलानतीत्य सुमनोहरान् ।
 आसत्ताद पुरं राज्ञो रम्यं राजगृहं विभुः । 55 ॥
 अभ्यासस्थस्ततो राज्ञे दूतं मातामहाय सः ।
 श्रेययामास भरतः प्राप्तो ऽस्मीत्याप्तकारिणं । 56 ॥
 श्रुत्वा च दूतवचनं स राजा भृशहर्षितः ।
 श्रेयशयामास पुरं भरतं परमार्चितं । 57 ॥
 आहार्यं सिकताकीर्णं पुष्पात्करविभूषितं ।
 राजमार्गं कारयित्वा जलेन सुसमुक्षितं । 58 ॥
 विन्यस्तपूर्णकलसं वनमालाविभूषितं ।
 समुच्छ्रितपताकञ्च धूपगन्धाधिवासितं । 59 ॥

passed many delightful forests, and rivers, and mountains, at length approached the pleasant city, and the royal palace of the king. Being arrived in its vicinity, Bhuruta sent a trusty messenger to his royal grandfather, to announce his arrival. The king hearing the words of the messenger, was greatly pleased, and caused the highly honoured Bhuruta to be introduced into the city. The inhabitants of the town having thoroughly watered the streets, covered with sand, and adorned them with boquets of flowers, and jars placed in exact order, introduced Bhuruta into the city, (which was) decorated with garlands of wild flowers,¹ and with highly elevated flags, and

¹ The word is Vuna-mala. There is a rule in the Shubda-mala, which directs this garland to be made with flowers peculiar to the six seasons, flowers of the Kudumba, or Nauclea orientalis, being interposed at intervals, to divide it into regular parts. This garland, when put on the neck, is to reach the knee.

ततः प्रवेशयामासुर्भरतं पुरवासिनः ।
 सर्वतूर्यस्वनैरारादाद्यमानैश्च नन्दितः । 60 ॥
 वेश्याभिर्वारमुख्याभिर्व्याद्यानुगतमुल्बणं ।
 नृत्यन्तीभिः पुरस्तात्तु पुरन्तत्प्रविवेश सः । 61 ॥
 वल्लुवाग्निः स्तूयमानः सूतमागधवन्दिभिः ।
 श्रीमन्मातामहगृहं क्रमेणैव प्रविश्य सः । 62 ॥
 वृद्धं मातामहन्तत्र ददर्शाभिननाम च ।
 राज्ञा तेन परिष्वक्तः पृथञ्चानामयन्ततः । 63 ॥
 प्रविश्यान्तःपुरं तत्र प्राणमद्राजयोधितः ।
 श्रीमद्राजगृहं प्राप्य तद्गृहजनसंकुलं । 64 ॥

perfumed with incense and sweet smelling drugs; gladdened with the sound of trumpets playing near, and followed by a number of beautiful courtezans, dancing in gaudy attire, Bhuruta entered the town. The great one, extolled by the heralds, pedigree proclaimers, and panegyrists, entering by slow degrees the house of his maternal grandfather, there beheld the aged monarch, and did him obeisance. Cordially embraced by the king, he having enquired of his welfare, entered the inner apartments, and bowed to the ladies of the royal household. Thus arrived at the palace of the venerable and aged monarch, the happy Bhuruta dwelt in the house of his grandfather in the greatest felicity, possessing every thing which his heart desired.

स वै मातामहर्गृहे सर्वकामैः सुपूजितः ।
 उवास सुसुखं तत्र भरतः श्रीमतांवरः । 65 ॥
 गते तु भरते रामो लक्ष्मणेन सहायवान् ।
 पितरं पूजयामास भक्त्या देवतवत्सदा । 66 ॥
 श्रुत्वा हि पितुराज्ञां स कृत्वा चैव समुद्यतः ।
 घोरानामपि कार्याणि चकार तदनन्तरं । 67 ॥
 मातृणां मातृकार्याणि चकार च महायशः ।
 गुरुणाञ्चैव सर्वेषां गुरुकार्याणि यत्नवान् । 68 ॥
 तस्य चाप्यभवत् प्रीतः स राजा गुरवस्तथा ।
 शीलवृत्तेन रामस्य सर्वे च पुरवासिनः । 69 ॥

Bhuruta being gone, Rama with Lukshmana assiduously attended his father, honouring him as a deity. After having heard with attention and performed his father's commands, he with active mind, attended to the concerns of the citizens. The illustrious one also discharged his filial obligations towards his mother, and the other wives of his father. His preceptors, to whom and to the king he was equally dear, he served with the greatest intenseness of mind. All the inhabitants of the city were charmed with his disposition and conduct. Rama, he truly brave, possessed of every great quality, was in excellence

तेवामतियशो लोके रामः सत्यपराक्रमः ।
 स्वयंभुरिव भूतानां बभूव गुणवत्तरः । 70 ॥
 रामश्च सीतया सार्द्धं विजहार बहून् ऋतून् ।
 मनस्वी तद्गतमनास्तस्या हृदि समर्पितः । 71 ॥
 प्रिया तु सीता रामस्य दाराः पितृकृता इति ।
 गुणाद्रूपगुणाच्चापि प्रीतिर्भूयो ऽभिवर्द्धते । 72 ॥
 तस्याश्च भर्ता द्विगुणं हृदये परिवर्त्तते ।
 अन्तर्गतमपि व्यक्तमाख्याति हृदयं हृदा । 73 ॥
 तस्य भूयो विशेषेण मैथिली जनकात्मजा ।
 देवताभिः समा दृष्टे सीता श्रीरिव दृष्टिणी । 74 ॥

chief among men, even as the Self-existent is chief among beings. Many revolving seasons did he spend with Seeta in the most affectionate endearment. Feeling towards her the most tender passion, he surrendered to her his whole heart. The beloved Seeta, become his spouse by the express will of her father, by her beauty and accomplishments increased their mutual felicity. The affection which filled the heart of her husband, she returned in a two-fold degree, with boundless confidence communicating to him her every thought. Thus was Seeta, the daughter of Junuka, king of Mithila, in celestial beauty resembling Shree, peculiarly his own. Through this peerless

तथा स राजर्षिसुतोऽनुद्वयया समेयिवानुत्तमराजकन्यया ।
 अतीव रामः शुशुभे स्वकान्तया युतः श्रिया विष्णुरिवापरजितः । 75
 इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते भरतस्य मातामह गृह
 गमनं नाम त्रिषष्ठितमः सर्गः ॥

princess, his lovely spouse, the exact resemblance of himself, was the son
 of the royal sage, Rama, resplendent by his own rays, rendered illustrious,
 as the unparalleled Vishnoo is rendered illustrious by Shree.

Thus far the sixty-third Section, describing Bhurata's departure to his
 grand-father's.

कदाचिद्भरतः श्रीमांस्तत्र मातामहं नृपं ।
 ग्रातरुत्थाय वचनमभिवाद्येदमब्रवीत् । १ ॥
 आचार्यानुपसेवयं यदि यान् भवताहितान् ।
 धर्मार्थज्ञानकुशलान् लेख्यसंख्याविदस्तथा । २ ॥
 इष्वस्तकुशलांश्चैव नीतिशास्त्रविशारदान् ।
 हस्त्यश्वरथयानेषु तथैव परिनिष्ठितान् । ३ ॥
 गन्धर्वविद्याकुशलान् नानाशिल्पविदस्तथा ।
 तथान्यान् वेदवेदाङ्गपरगान् विनयान्वितान् । ४ ॥

SECTION LXIV.

At a certain time the great Bhuruta, rising in the morning, and bowing even to the feet of his grandfather, thus addressed him, " I will attend on the public instructors appointed by my lord, good, humble, eminent in the knowledge of religion, and the meaning of the Shastras, (on those) skilful in writing, and the science of numbers, eminent in archery and arms, deeply versed in the laws which regard the conduct of life, skilful in managing the elephant, the horse, and the chariot, (on those) acquainted with the polite, and the various mechanic arts, and on others, humble, thoroughly versed in the Veda and the Vedangas. Anxious to advance in knowledge, with thy permission, O great monarch, I will attend these instructors; be pleased, O king, to issue

उपसेवितुमिच्छामि श्रेयार्थी दृढमात्मनः ।

भवतानुमते राजन् प्रदेष्टुं तान् समार्हसि । 5 ॥

श्रुत्वेवं नृपतिर्वाक्यं केकये भरतस्य सः ।

व्यादिदेश प्रदिष्टात्मा तस्य चार्थान् विषञ्चितः । 6 ॥

तानुपास्य च यत्नेन भरतः केकयीसुतः ।

वेदवेदाङ्गशास्त्राणां ग्रहणे तत्परो ऽभवत् । 7 ॥

निवेद्य शिष्यमात्मानं गुह्येण विनयान्वितः ।

जग्राह वेदवेदाङ्गशास्त्राणि गुणवृद्धये । 8 ॥

आनुपूर्व्या तु शास्त्राणामागमे भृशमुद्यतः ।

विद्यानाञ्च सशिल्पानां शत्रुघ्नसहितस्तदा । 9 ॥

the command." Hearing these words of Bhuruta, king Kekuya commanded him to be introduced to his own teachers. By carefully attending to their instructions, Bhuruta, the son of Kekuyee, became eminent in the Veda, the Vedangas, and the Shastras. The humble one, saying to his teachers "I am your devoted disciple," eagerly imbibed the doctrine of the Veda, the Vedangas, and the Shastras, for the sake of enlarging his mind. Having with the greatest diligence studied the meaning of the Shastras, he, with Shrutrooghna, applied to the various sciences and mechanic arts, advancing from the first rudiments through all the different stages, attending on various

जगाम स महातेजा नानाचार्यपरस्परां ।
 शिक्षमाणः प्रयत्नेन विनयाचारयन्त्रितः । 10 ॥
 दानमानपुरस्कारैराचार्यान् प्रत्यपूजयत् ।
 शुश्रूषापरमो भूत्वा विनयं परमाप सः । 11 ॥
 ज्ञानाभ्यासरतस्येवं भरतस्य महात्मनः ।
 जगाम सुमहान् कालो वसतस्तत्र धीमतः । 12 ॥
 विविधेषु यदा विद्यां ज्ञानेषूपजगाम सः ।
 तदास्य बुद्धिः संजज्ञे तत्त्वार्थाधिगमे पुनः । 13 ॥
 विद्याशीलवयो ज्ञानवृद्धेभ्यो विदितात्मनः ।
 अन्येभ्यश्चापि तत्त्वार्थवेदिभ्यः सन्निकर्षतः । 14 ॥

teachers, and applying to his studies with the closest attention. Humble
 and courteous, he honoured the public teachers with gifts and tokens of
 regard, and, attentive to their instructions, he became eminent in gentleness
 and humility. The great and wise Bhuruta, intent upon the acquisition
 of knowledge, thus resided there a very long time. Having made a great
 proficiency in the various branches of science, his understanding entered
 fully into their true meaning. To those who were eminent in science and
 goodness of heart, in age and wisdom; to those who were acquainted

यो यो वेत्ति हि तत्त्वार्थं छिन्नधर्मार्थसंशयः ।

धर्मार्थकाममोक्षाणां सिधेवेतन्तमेव हि । 15 ॥

नानाज्ञानकथाभिर्हिरेमे स विजहार च ।

भरतो ज्ञानतत्त्वार्थवेदने सततोद्यतः । 16 ॥

स यदा ज्ञानविज्ञानविनयेषु कृतागमं ।

आत्मानं भरतो मेने छिन्नधर्मार्थसंशयः । 17 ॥

तदास्य बुद्धिः संजज्ञे दूतं प्रेषयितुं पितुः ।

समाहूया ब्रवीद्दृढं सुहृदं ब्रह्मवादिनं । 18 ॥

अयोध्यां गच्छ भद्रन्ते त्वरितैर्जवनैर्हयैः ।

पितरन्तत्र कौशल्यां ब्रूयास्त्वं मातरञ्च मे । 19 ॥

with the true meaning of the Shastras, and solidly established in virtue, he devoted his whole attention, that he might obtain virtue, wealth, the accomplishment of his wishes, and finally beatitude. Intent on wisdom and real knowledge, he constantly recreated himself with the sayings and apothegms of the wise.

When Bhuruta had made a due proficiency in wisdom and the arts, and in humility and courtesy, and all his doubts relative to the nature of virtue were removed, it came into his mind to send a messenger to his father. Calling therefore an aged and faithful domestic, he said "Peace be to thee; on swift horses haste to Udyodhya, there acquaint my father, and Koushalya, and

मातामहकुले चापि यथा वर्त्तामहे वयं ।
 तथा पूर्वं भवान् प्रसेवितुर्मातुश्च मे श्रुतः । 20 ॥
 रामश्चेपेत्य विशाष्यो मामुद्दिश्य सगौरवं ।
 भृत्यस्ते भरतः पादौ मूर्द्धाम्यर्च्य प्रसाद्य च । 21 ॥
 कुशलानामयं स्निग्धं पृच्छतीति समागमे ।
 लक्ष्मणश्च परिष्वज्य प्रष्टव्यः कुशलं त्वया । 22 ॥
 ब्रूयाच्च मातरम्मे त्वं कौशल्यामभिवादनं ।
 सुमित्रामपि च ब्रूया वैदेहीञ्चाभिवादनं । 23 ॥
 स तेनैवं समादिष्टो भरतेन महात्मना ।
 दूतः शीघ्रतरो भूत्वा प्रययौ यत्र सा पुरी । 24 ॥

my mother with all things. First, relate to my father and mother, how we conduct ourselves in my grandfather's family ; then going to Rama, with great respect, address him thus in my name : "Bhuruta thy servant honouring thee, and bowing at thy feet, enquires respecting thy health and welfare." Then going to Lukshmana enquire of his welfare ; afterwards present my dutiful regards to my mother, to Koushalya, to Soomitra, and Videhee." The messenger, thus commanded by the great Bhuruta, hastened to the pleasant city Uyodhya, built by the royal sage Munoo, and governed by Dusha-

अयोध्या सुभृशं रम्या मनुराजर्विनिर्मिता ।
 यां स राजीवताम्राक्षो राजा दशरथो ऽन्वशात् । 25 ॥
 प्राप्तवान्चिरेणैव स तां भरतशासनात् ।
 न्यवेदयत्कुशलिनं राज्ञो भरतमन्तिके । 26 ॥
 कृतकृत्यो ऽथ राजेन्द्र भरतः सत्यविक्रमः ।
 धनुर्वेदे च वेदे च नीतिशास्त्रेषु पारगः । 27 ॥
 अर्थशास्त्रेषु कुशलो व्यायामेषु तथैव च ।
 हस्तिशिक्षासु निष्णातो रथशिक्षासु निष्ठितः । 28 ॥
 आलेख्ये चैव लेख्ये च लङ्घने प्लवने तथा ।
 ज्येतिर्गतिषु निष्णातस्तत्र वाक्येन चेदितः । 29 ॥

rutha, whose eyes resemble the blushing colour of the lotos; whither, pursuant to the instruction of *Bhuruta*, he arrived in a few days, and thus addressed the king: "O king of kings, *Bhuruta* is well, the mighty *Bhuruta* has acquired every accomplishment in the science of archery; in the *Veda*, and the *Shastras* which treat of royal duties, he is deeply versed; skilful in travelling, and in the management of elephants and chariots. Observant of thy word, he is become eminent in writing and composition; skilful in leaping and vaulting, and in the knowledge of the heavenly bodies. Since he departed

एवंविधानि कर्माणि कृतवान् सुवह्न्यपि ।
 ततो हि भरतो राजंस्त्वत्सकाशादुपागतः । 30 ॥
 तच्छ्रुत्वा मुमुदे राजा दूतस्य वचनं प्रियं ।
 कौशल्या च सकैकेयो सुमित्रा राम एव च । 31 ॥
 प्रतिसन्दिश्य तं राजा दूतं सत्कृत्य चार्हतः ।
 श्रेष्ठयामास नृपतिर्भरतस्य पुनस्तदा । 32 ॥
 राजापि तो सुतस्नेहात् सस्मार दयितौ सुतौ ।
 तदा भरतशत्रुघ्नौ महेन्द्रसमदशनौ । 33 ॥
 सर्व एव हि चत्वारस्तस्येष्टा ह्यभवन् सुताः ।
 जाताः शरीर एकस्मिंस्ते विष्णोर्वाहवे यथा । 34 ॥

he has accomplished himself in many arts and sciences. The king hearing the pleasing tidings of the messenger, greatly rejoiced, as did Kekuyee and Koushulya, and Soomitra and Rama. Having given a reply to the messenger, together with proper presents, the king sent him back again to Bhuruta; moved by paternal affection, he still bore in mind his two beloved sons Bhuruta and Shatrooghna. All his four sons, produced from one body, he regarded as so many descended from Vishnoo: the affection of the great king was equally placed on all his sons, save that he had a greater regard to Rama, that mine of excellencies: Rama, the chief of men, possessed of

स मे पितुः सुतस्नेहे तस्य राज्ञो महात्मनः ।
 गुणरत्नाकरे रामे वज्रमानेऽधिकोऽभवत् । 35 ॥
 स प्रशस्तेर्गुणैर्बहिर् रामो रतिकरोऽभवत् ।
 पितृमातृसुहृद्भातृप्रजानां नरचन्द्रमाः । 36 ॥
 स हि सर्वजनं नित्यं मधुरं प्रियमब्रवीत् ।
 उच्यमानोऽपि परुषं नोवाचाप्रियमन्वपि । 37 ॥
 ज्ञानशीलवयोवृद्धैर्गुणवद्भिः सदा नरैः ।
 स कथां योजयामास मैत्रं सकृत्तमेव च । 38 ॥
 विद्वानुदारो मेधावी पूर्वभाषी प्रियम्वदः ।
 वीर्यवान्न च वीर्येण महता स्नेन गर्वितः । 39 ॥

every excellent quality, was the source of pleasure to his father, his mother, his friends, and the whole kingdom : to all he constantly spake in the most affectionate and pleasing manner ; addressed by any in reproachful terms he did not return an unlovely word. With those eminent in wisdom and religion, in age and excellent qualities, he constantly spent his time in conversation. He was learned, generous, and of quick perception, first in addressing a person, of pleasing speech, heroic, not elated with his own great valour ; of incomparable address, wise, revering the aged, peculiarly attached to those

अनर्हितकथो धीमान् वृद्धानां प्रतिपूजकः ।
 भक्तानुरक्तप्रकृतिः प्रजानामनुरञ्जकः । 40 ॥
 सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।
 दीनानुकम्पको धीमान् प्रियवागनसूयकः । 41 ॥
 कुलक्रमागतायाश्च राज्यप्राप्तेर्गतस्यहः ।
 राज्यलाभादपि परं मेने विद्यागमं परं । 42 ॥
 दयालुः सर्वभूतेषु शरण्यः शरणैषिणां ।
 दाताभिगोप्ता साधूनां शरणागतवत्सलः । 43 ॥
 कृतप्रत्युपकारी च कृतज्ञः सत्यसङ्गरः ।
 गुणज्ञो गुणवांश्चैव वश्यात्मा दृढनिश्चयः । 44 ॥

devoted to him : the delight of his subjects, compassionate, of subdued
 anger, honouring the brahmans, and ever commiserating those in distress ;
 blandiloquent, not a detractor, void of desire after even his hereditary domi-
 nions, and esteeming the acquisition of wisdom beyond that of a kingdom,
 pitiful towards all creatures, the asylum of all desiring protection ; munifi-
 cent, the protector of the good, beloved of his dependents, ready to repay a
 kindness, grateful, engaging in only just wars, a discernor of good qualities,
 full of excellence, self-subdued, of decided mind, not a procrastinator ; able,

अदोर्वसूत्रो दक्षश्च क्रियसु प्रतिगतिमान् ।
 सुखोपसर्प्यः सुहृदामनुग्राही प्रियम्वदः । 45 ॥
 प्राणाञ्जहान् श्रियञ्चैव स्फोतामपि महायशः ।
 अपि वादयितान् भोगान् नतु सत्यं कदाचन । 46 ॥
 ऋजुर्वदान्यः प्रियकृद्दिनीतः शीलवान्मृदुः ।
 महासत्तो महोत्साहो महात्मा गुणवत्तमः । 47 ॥
 तेजस्वी च क्षमावांश्च सोमवत्प्रियदर्शनः ।
 दुर्द्धर्षः समरे ऽरीणां शरद्भानुरिवामलः । 48 ॥
 सत्यवादी महात्मा च वृद्धसेवी जितेन्द्रियः ।
 मितवागुक्तिकार्येषु वक्ता वाचस्पतेः समः । 49 ॥

prompt in action; gracious to his friends, easy of access, renowned; one
 ready to part with his life, his dignity, his dearest enjoyments, but
 never with truth; sincere, munificent, amiable, humble, of excellent dis-
 position, meek, just, of great promptitude, magnanimous, incomparably
 good, energetic, clement, grateful to the sight as the lunar orb; invin-
 cible in war, pure as the autumnal sun, attentive to the aged, having
 all his organs in subjection, in weighty affairs delivering his opinion
 with conciseness and modesty, although in eloquence equal to Va-
 chusputi.¹ Seeing the illustrious Rama possessed of these qualities, and

¹ Vrihasputi.

अभिगुणगणैर्युक्तमन्येच्चानुपमश्रुतिं ।
 दृष्ट्वा दशरथो रामं गुणाकरमरिन्दमं । 50 ॥
 चिन्तयामास सततं तद्गतेनान्तरात्मना ।
 यौवराज्ये सुतं राममभिधिष्येयमित्युत । 51 ॥
 एवं हृदि सदा तस्य बुद्धिर्विपरिवर्तते ।
 अभिषिक्तं कदा रामं पश्येयमिति धीमतः । 52 ॥
 पात्रभूतो ऽस्य राज्यस्य सर्वभूतानुकम्पकः ।
 मत्तः प्रियतरो रामः प्रजानां स्वगुणैर्विभुः । 53 ॥
 पराक्रमे शक्रसमो बृहस्पतिसमो मतौ ।
 महीधरसमः स्यैर्ये मत्तश्च गुणवत्तरः । 54 ॥

many others, a mine of excellencies, the subduer of enemies, Dusha-rutha began to determine, "I will install my son Rama as coadjutor in the government." This thought was continually in the mind of the wise monarch, "When shall I see Rama installed? Rama, compassionate to all creatures, beloved far beyond myself, reigning over my subjects by his excellent qualities, in power equal to Shukra, and to Vrihasputi in understanding, steady as Soome-roo, exceeding myself in excellent qualities, is a fit person to undertake the management of the kingdom. Setting my son over this whole kingdom, I

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजं ।
 अनेन वयसा दृष्ट्वा सुखं स्वर्गमवाप्नुयां । 55 ॥
 तत्तस्य भावं भावज्ञा विशाय सुधियो जनाः ।
 गुरवे मन्त्रिणश्चैव पौरजानपदास्तथा । 56 ॥
 समेत्य मन्त्रयामासुर्मन्त्रयित्वा च निश्चयं ।
 ऊचुः समन्ततः सर्वे वृद्धं दशरथं नृपं । 57 ॥
 अनेकवर्षशतिको वृद्धो ऽसि त्वं नरेश्वर ।
 स रामं यौवराज्ये त्वमभिषेक्तुमिहार्हसि । 58 ॥
 इति तद्वचनं श्रुत्वा तेषां स्वहृदयेप्सितं ।
 अनिच्छन्नपि जिज्ञासुर्जनांस्तान् प्रत्युवाच सः । 59 ॥

shall in this life enjoy repose, and finally obtain heaven." Perceiving this
 his inclination, the wise men who were capable of penetrating his wishes,
 with those high in office, and the counsellors, and the inhabitants of both
 town and country, assembling, consulted together, and having come to a de-
 termination, all unanimously thus addressed the aged monarch Dusha-rutha,
 " O lord of men, thou art many hundred years old, be pleased to confer on
 Rama the office of coadjutor in the government." Hearing these their words,
 meeting his own wishes, he who had long been desirous of speaking to them

कथन्तु मयि धर्मेण पृथिवीमनुशासति ।
 भवन्तः कर्तुमिच्छन्ति युवराजं ममात्मजं । 60 ॥
 ते तमूचुर्महामानं पौरजानपदा जनाः ।
 बहवो नृपकल्याण गुणाः पुत्रस्य सन्ति ते । 61 ॥
 मृदुश्च देवसन्धश्च साध्वाचारोऽनसूयकः ।
 प्रियकृत्प्रियवादी च अजानां पितृमातृवत् । 62 ॥
 वज्रश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
 नियन्ता दुर्विनीतानां विनीतप्रतिपूजकः । 63 ॥
 न ज्ञातिषु न पैरिषु न च जानपदेषु च ।
 जनेऽस्य गुणवादी यो रामस्य भुवि विद्यते । 64 ॥

on the subject replied, "While the kingdom is governed by me with justice, why should you desire to make my son my coadjutor in the government?"

The people of the city and the country replied to the magnanimous monarch,

"Many are the auspicious qualities which reside in thy son : he is meek, god-like, prudent, not a detractor, amiable, gentle, performing towards the subject the office of a tender parent ; he is revered by the aged and the twice-born brahmans who study the Veda ; he is inexorable to the wicked, while he highly regards the humble. Neither among his relatives, nor the citizens, nor the people of the country, nor even throughout the whole earth is there one

स वृद्धबालाः पौरास्ते तथा जानपदा जनाः ।

गुणानुरक्ता रामस्य राममिच्छन्ति भूमिपं । 65 ॥

गुणकीर्त्या नरपते प्रजा रामेण रञ्जिताः ।

धर्मज्ञेन वदान्येन विनीतेन महात्मना । 66 ॥

कृतो रामश्चतुर्वेदे दिव्यास्त्रे चैव संयुगे ।

अमोबास्त्रो दूरपाती चित्रयोधी दृढायुधः । 67 ॥

यं यं व्रजति संग्रामं राजन्नामस्तुवाच्या ।

ततस्ततो विजित्पारीन् विजयी विनिवर्त्तते । 68 ॥

जित्वापि चारिसेन्यानि यदायं विनिवर्त्तते ।

तदापि प्रश्चित्तरो भूत्वा नः पूजयत्युतः । 69 ॥

who esteems Rama unqualified for empire. Old and young, citizens and peasants, attracted by the excellencies of Rama, desire him to be their lord. O lord of men, with Rama, famed for his excellent qualities, acquainted with all virtue, munificent, humble, and magnanimous; learned in the four Vedas, in the use of the divine weapons, and expert in war, a sure and infallible marksman, even at the greatest distance, admirable in conducting a battle, and never relinquishing his arms, are the people delighted. O king, to whatever war Rama, at thy command, goes, he, conquering his enemies, returns victorious; and when, after defeating the armies of the enemy, he returns, he, still more humble, treats us with the greatest condescension.

प्रवासात् पुनरागत्य कुञ्जरेण रथेन वा ।
 राजमार्गे ऽपि दृष्ट्वा नः स्थित्वा पृच्छत्यनामयं । 70 ॥
 अग्निहोत्रेषु दारेषु शिष्ये प्रेक्ष्य जनेषु च ।
 सानुकम्पः सदा रामः पृच्छत्यस्माननामयं । 71 ॥
 अभ्यन्तरे च बाह्ये च पौरजानपदे तथा ।
 स्त्रियो वृद्धास्तरुण्यश्च देवान् राजन् गृहे गृहे । 72 ॥
 रामस्यैवाभियाचन्ते यौवराज्ये ऽभिषेचनं ।
 तासामायाचितं राजन् त्वत्प्रसादात्प्रसिध्यतां । 73 ॥
 राममिन्दोवर श्यामं प्रजानामनुकम्पकं ।
 पश्येम युवराजन्तमभिषिक्तं त्वदाशया । 74 ॥

When he returns from a country-residence, whether it be on an elephant,
 or in a carriage, he, on seeing any of us stops in the public street, and gra-
 ciously enquires respecting our health ; and with the most genuine sympathy
 extends his enquiries to the health of our priests, our disciples, our spouses
 and servants, of those within and without, and of the people both of town
 and country. Women, old men, and blooming virgins are in every house
 continually supplicating the gods for the installation of Rama. O king, let
 this event, so much desired by them, be accomplished through thy favour.

सुराजवर्यात्मजमात्मवन्तं गुणाभिरामं नरलोककान्तं ।
रामं नृदेवार्हसि लोकनाथमथाभिषेक्तुं युवराजमुर्यां ॥ 75 ॥

इति श्रीरामायणे चतुर्विंशतिसाहस्र्यां संहितायां वाल्मीकिप्रोक्ता
यामादिकाण्डे बालचरिते श्रीरामाभिषेकव्यवसाये आदिकाण्डसमा
प्तिरूपचतुःषष्टितमः सर्गः ॥

Already in imagination do we behold Rama, resembling the 'azure lotos,
who feels the distress of every subject, installed by thy command. O lord of
men, appoint Rama, son of the best of kings, generous, adorned with every
excellence, the delight of mankind, to the office of coadjutor in the king-
dom."

Thus far the sixty-fourth Section, containing the proposal for installing
Rama.

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